The Universalist Leader

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April 11, 1925

The Waiting Easter

Maria L. Drew

No faintest gleam of morning in the east;
No softest twitter of a waking bird;
The cedars in the garden, motionless,
By not a lightest breath are stirred;
Before the tomb the idle soldiers drowse;
Not yet do angels, lily-laden, wing
Their shining flight across the upper sky;
The Marys still are slumbering.

Only the moon keeps watch. Slow westering,
Its mystic radiance but makes more deep
The shadows and the silence and the spell
That keep the garden hushed, asleep,
As waits the Easter—waits in God's great heart—
Has ever waited since the human race
First pleaded with the lonely stars, since wept
A mother o'er a sweet dead face.

The Easter waits—deep in the heart of God.

The Universalist Leader

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

"TEN, TWENTY, THIRTY, FORTY"

PEOPLE seem to be having trouble remembering the exact amounts to be appropriated under the Five Year Program for various projects. Mr. Etz answered a question about the matter last week in a phrase which ought to stick: "It is in the proportion of ten, twenty, thirty, forty," he said. "Ten per cent of the million is for Japan, twenty per cent for pensions, thirty per cent for Washington, forty per cent for denominational work at large." The names of the first three projects come alphabetically. "J" is for Japan, "P" is for Pension, "W" is for Washington, and any one can remember that the largest percentage is for the largest thing involved—carrying on the regular constructive work of the denomination.

* *

A COMMUNITY BUILDER

THE *Muncie Morning Star* refers to the late Edmund B. Ball as "a Universalist" and as "a community builder."

He not only was both, but he could not have been a consistent Universalist if he had not been "a community builder."

The list of things in which this man was engaged, and the number of public services which he rendered is staggering. The Muncie church, the Y. M. C. A., the Y. W. C. A., Camp Crosley, the Y. M. C. A. camp on Lake Tippecanoe, a memorial to his son Crosley, the Indiana State Normal School, are only a few of the projects he assisted or organized. He served for years on the City Park Board and on the City Planning Commission. He gave away hundreds of thousands of dollars, single-handed and with Ball Brothers, to make Muncie a beautiful city and to give the boys and girls of that section a better chance to become useful men and women.

Mr. Ball is survived by his widow, a daughter of the late Marion Crosley. Funeral services were held in the Presbyterian church, conducted by the Rev. A. W. McDavitt, of St. John's Universalist Church. All Muncie united in paying a tribute of respect and affection.

Mr. Ball did big things because he was associated with a firm which he helped build up from nothing until it could do ten million dollars worth of business in a year.

Few of us command means like that, but the same kind of spirit can animate us all. True Universalists must be community builders.

* *

THE ASCETIC OR THE ABUNDANT LIFE

WE refer frequently to our great industrial system as if it were evil. Is it?

We set it in contrast with the free open life of the Far East where workmen are not cogs in a machine, but experts, artists, philosophers. Is this altogether fair?

At the Foreign Missions Convention in Washington speakers eloquently portrayed the evils coming from the introduction of our industrial system into China—little girls kept in filthy pens and driven thence to bitter toil over steaming kettles sixteen and eighteen hours a day. Not only children, but men and women, in the Orient have been fastened to machines like slaves.

The tremendous social, political and religious upheaval in India has as one of its rallying cries, "Back to the hand loom." Gandhi fears and distrusts the modern industrial plant, its whirring wheels, its rush and strain, its mass product, its contempt for men.

If we are fair, however, we must recognize the low standard of living in these Eastern countries and the terrible famines which sweep over them when some slight variation in weather conditions occurs. And we must contrast that with the high standard of material comfort in Western countries where one machine may produce as much as ten thousand men.

It is a fair question, of course, which is better—the simple life of the East or the complex life of the West. Many Western thinkers, ignoring the squalor, pestilence, hunger and accident of the East, thinking only of the simple life, plain living, high thinking, turn to it with relief from our noisy world.

For missionaries it becomes a practical question when they ask themselves: "Shall we encourage or assist the introduction of mills and factories into India or China or Korea and become responsible for child labor, long hours for men and women, the growth of a powerful feudal class of capitalists, the destruction of beautiful artistic native handcrafts and other evils incident to industrialism?"

With no intention to condone in the slightest the grave evils of industrialism, we wish to point out the fact that practically all of our people eat meat

once a week, and a large number of them drive about in motor cars. And, lest meat and motor cars be considered our *summum bonum,* we hasten to add that we have free public schools, parks, roads, lectures, dispensaries, and other things more or less desirable. We also vote.

The standard of living is higher in industrial countries than in non-industrial countries. To us this is good. Also it is Christian. "I am come that ye might have life," said Jesus, "and have it more abundantly."

We do not have to choose a cruel industrialism which slaughters innocents and eats up manhood and womanhood in place of a poverty-stricken hand toil. We can choose a humanized industrialism, where those in control regard not only the cloth, but the men and women who make the cloth.

Christian Churches are coming to realize their responsibility for humanizing industry at home and for seeing that the industry is humanized which may be introduced into countries like India and China.

They also are realizing that the true alternative to the excesses of our Western world is not the asceticism of India, but the rich, free, full, abounding life of the self-controlled Christian.

It may not be easy to point out how a man can get this who works eight hours a day at a machine doing some one monotonous act over and over again. But we can be sure that the way for him to get it does not lie in trying to turn the world back to Gandhi's hand loom.

And we can take courage from the fact that we see the problem and know that we have it to solve.

* *

TO A DEAR RELATIVE

SHE was only sixty-four years old, young in spirit, interested in the world, and devotedly attached to her family.

She kept up with the best magazines, read the best books, and took a deep personal interest in her church—a strong, successful institution thoroughly modern in faith and works. With broad sympathy she watched the advance in all churches. She was an unusually thoughtful, devout, unselfish, progressive person—not strong physically, but strong in influence. And she was greatly beloved.

Unexpectedly the doctors brought in the verdict that she was suffering from a malady deep seated, of long standing, and incurable without an operation.

She put her house in order, said good-by, went to the neighboring city, had the operation, died and was buried. All this covered a period of about two weeks.

On the day of the funeral her most intimate friend told the relatives that on the Sunday before she went away, when the daughter had gone to church and they were all alone, she said to her: "J— how do you really feel about going?" Before replying she went to another room, took down a little volume of American poets and read "The Rubicon," by William Winter:

One other bitter drop to drink,
And then—no more!
One little pause upon the brink,
And then—go o'er!

One sigh—and then the lib'rant morn
Of perfect day,
When my free spirit, newly born,
Will soar away!

One pang—and I shall rend the thrall
Where grief abides,
And generous Death will show me all
That now he hides;
And, lucid in that second birth,
I shall discern
What all the sages of the earth
Have died to learn.

One motion—and the stream is crossed,
So dark, so deep!
And I shall triumph, or be lost
In endless sleep.
Then, onward! Whatso'er my fate,
I shall not care!
Nor Sin nor Sorrow, Love nor Hate,
Can touch me there.

"That," she said, "is how I feel."

The honest word of such a thoughtful person in whose life faith and doubt mingle has in it far more comfort for the honest and the thoughtful than any number of iterations of faith by the folk who do not know enough to doubt.

The life of such an honest, fearless, thoughtful, loving person goes far to make us sure that she did not come into existence by accident, and that she is not going out into endless night.

* *

SHALL PRIESTS AND PREACHERS TEACH DOGMA IN PUBLIC SCHOOLS?

SOME of our ministers in their zeal for religious education have gone so far that they have asserted that it would be better to let Catholic priests and Fundamentalist Protestants give religious instruction in our public schools than not to have such instruction given. We disagree. We respectfully point out that religious instruction is one thing and religious instruction in public schools is another thing. What these earnest men want is to have children brought up to have faith in God and respect for the moral law. What they deplore is the indifference we find here and there to religious instruction, and the way in which some children are growing up. We agree with them that children had better come under the influence of pure, noble priests or upright, old-fashioned preachers and grow up good men and women than to grow up wild and dissipated because of neglect. But that is quite a different proposition from giving priests and preachers a place to teach in our free public schools.

Once admit the principle that children may be instructed on religious matters by priests and fundamentalists in public schools, and it is only a short step to the proposition that they must be so instructed. We could have compulsory religious instruction, and not religious either—it would be compulsory dogmatic theological instruction.

On reflection would many of us claim that this would be a forward step?

The world has struggled for many generations to separate Church and State. When we succeeded

on this continent in separating them at least reasonably well, we hailed it as a great achievement. Do we want to go back now to a Puritan theocracy or forward to a Catholic autocracy?

But what lies back of these extreme demands of these devoted ministers is sound. It is a realization of the fact that if children do not get religious instruction while growing up they may never get it, and if they do not get something of faith they may go far off the right path in morals.

If the thing they want is desirable and if the public school is not the place to give it, what is the alternative?

It is a recognition of the fact that some other institutions, like the home and the church, have a responsibility and can not lie down and shirk it.

The attempt to drag in the public schools is doing precisely that. To us it is clear that in this matter of religious education there is much virgin soil to be tilled. In tilling it, the church has this enormous advantage, that it is distinctly a church job, and that when the church attempts to do it, wisely and persistently, it makes an appeal to the deepest thing in most of us—our love of children and our desire for them to have the best whether we have had it or not.

We would be doing a terrible wrong to children if we connived at organizing a system whereby they were taught that they could reach God only through the medium of a Catholic priest or a Protestant Bible, when we might teach them that there is a direct path from the Father to all His children and from the children straight to the Father's heart.

We live in a world which is made wonderfully rich and beautiful for us by our faith that every worker in zoology, botany, engineering and everything else dealing with truth is doing God's will just as much as the man who teaches us to pray.

It will be hard for even the best of Gods to forgive us if, knowing all this, rejoicing in it, seeing to what unexplored heights of happiness and usefulness it leads, we weakly yield to the perpetuating of a system which shuts the human mind up in a prison where everything outside of a narrow dogmatic church or creed at the best is regarded with suspicion and at the worst is regarded as eternally damned.

* *

AUTHENTIC TIDINGS FROM INVISIBLE THINGS

THE sense of sight is a marvelous possession. It comes later than the other senses, but it is greater than any of them. It gives the living being a larger world in which to live and makes it possible the more successfully to maintain its existence. It is the most intellectual of the senses. It aids much in making for the evolution of higher forms of life, and for the greater reach of consciousness. Man adds much to its power by artificial means, and through instruments brings into the field of vision the infinitely great and the infinitesimally small.

And yet the visible does not overtake the invisible; it does not greatly diminish its range, nor does it hold and confine the mind within its limits. The invisible fascinates the mind, gives it more to think about, calls it to move about in worlds unrealized by the senses, and sends it authentic tidings of more marvelous things, and upon reflection these grow in their significance and value.

The very world in which we move about by our senses has much of the invisible. The air is unseen by us. We see many things in it and because of it, but we do not see the air itself. It is, as the poet says, "viewless." But its tidings are authentic. The air breathes gently upon us in summer time, and fans our fevered brow, and rustles the leaves on the trees; and again it blows fiercely and lashes the waves to fury, and sends things hurtling about us and over our heads. The world of science is almost wholly an invisible realm. It is the world of electrons, motion, and vibrations. These invisible things, not known through any of the senses, send their authentic tidings through the physical objects we perceive. The scientist works in a viewless world, but it is full of authentic tidings.

In like manner, our human world is full of invisible things. The inner world of consciousness is invisible. No eye sees it, no sense knows it, but its tidings are more authentic than those that come from the physical world. The awareness of the mind of the sensation which comes to it from the external world is not something visible. Like the air, only more so, it is viewless. The thoughts of the intellect, the emotions of the heart, the flashes of the conscience, the winged aspiration of the soul, are all invisible, but they are the authentic tidings of our deeper life.

And these other human beings about us, they too are really invisible. We never see their minds. Through no sense can we come upon them directly. It is true that they reveal themselves through their behavior, but they themselves are invisible. Their bodies send us authentic tidings of their invisible souls, and our invisible souls receive their messages and respond to them, and we move about with them in this mysterious invisible world.

Greater still is the unseen world of the Divine Spirit, from which we receive authentic tidings of deeper significance and greater value. The Apostle Paul declares that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Back of all things seen come the authentic tidings of the invisible God, tidings of His creative power, profound thought, artistic spirit, benevolent interest, and everlasting divinity. The invisible side of this visible world thus sends us these tidings.

It is, however, from the invisible divine world direct to our own invisible world that the greater tidings come; from the Divine Mind to the human mind the authentic message comes of righteousness and sympathy, of love and friendship, of co-operation and communion. The more we live within the mind, and appreciate its invisible life, the more we discover the invisible divine world, and receive authentic tidings therefrom, which are as much greater, truer, and more significant than wireless messages as He who sends them is greater and wiser and better than the man at the broadcasting station.

D. E.

Some Ethical Tendencies in Contemporary Drama

I. Our Advancing Drama and the Church

Norman D. Fletcher

WE may call our age and its civilization by what names we will. We may view its morality with apprehension. We may see its social life as utterly pagan, and its industrial life as grossly materialistic. We may look upon its political life, which puts aside a needed amendment with the sentimental plea of protecting the home, as indescribably stupid. We may consider the international situation as hopelessly Machiavellian.

But however pessimistic we may be, or however much the octopus Despair has wound his soft, strong arms about our bodies, we can not say that one field of human endeavor has not made an attempt to rise out of the mire, and that field is the drama

Though we still have upon the boards the disgusting bedroom farces appealing to the baser passions of the masses, and the villain-heroine "I have the papers" type of melodrama, it would be an injustice to judge present-day drama by this alone, when it has recently staged the most successful season of Shakespeare in modern history, and has produced Edmund Rostand's "Cyrano de Bergerac" through one of the greatest feats of stage technique in the history of the American theater. The theater looks brighter to-day than it has for some time, despite the money-grabbers at the box office. The quality of its plays has improved by leaps and bounds, and the technique of its production has increased phenomenally.

To prove the point in hand one need only to point to such plays as Channing Pollock's "The Fool," Sutton Vane's "Outward Bound," John Galsworthy's "Loyalties," Harold Capek's "R. U. R.," Zona Gale's "Mr. Pitt," Marc Klaw's "Hell-Bent for Heaven," and, most of all, Bernard Shaw's "St. Joan."

We are having, a casual observer with little introspection can see, a great awakening in the field of the drama which is affecting both the writers of plays, the producers of plays, and large groups of people with no professional connection. In our American universities chairs are being endowed in this important subject. Drama is being considered, as witness Professor Baker's opportunity at Yale, no longer as a mere instrument for shrewd speculators to make money upon. It is being considered, even by that home of ultra-conservatism, our American University, as a thing belonging to the arts. Students are devoting no inconsiderable amount of time to writing, producing, and acting plays. The "Little Theater Movement" can not be unknown to the informed reader. It is significant that the movement is almost entirely of amateur actors. It is explicitly opposed to an art prostituted to a gang of exploiters, making acting a business rather than a profession, opposed to conventional drama and conventional acting.

Nor can we be altogether unaware of the fact that people are reading the drama as never before. The reading public are flocking to the public libraries in ever increasing numbers. A librarian of one of our large cities told me the other day that he has been astonished at the number of calls for books of plays. In any way adequately to meet this demand he has had to increase the volumes of the library by shelf after shelf of such books. When in our literary history have the publishing houses printed to such an extent the popular plays of the day? When, a short time after its production on Broadway, have we seen copies of the play for sale in the book-stalls?

Now what has all this to do with us as religious and church-going people? If we are taking this awakening into consideration, it ought to bring to our minds the question: What is the relation of drama to religion? And possibly it should bring before us an even more specific question: What is the relation of the theater to the church? The former inquiry I shall not be presumptuous enough to answer in theory. Enough perhaps for me to indicate that the relation of drama and religion ought to be intimate. We are coming to consider religion not in terms of the Biblical, theological, and ecclesiastical, but in the broader terms of life. Anything, then, which aims specifically to show what life is, is intimately connected with religion and consequently of importance to religious people.

Now the drama presents to us a cross section of life. The dramatist looks out upon the throbbing human life of our world. He snatches upon some one manifestation of it, or perhaps several. He brings his genius to bear upon the forcible expression of it. Whether it is the tragedy of Hamlet, the pathetic romance of Cyrano, the admonition of R. U. R., or a satirical comedy of Bernard Shaw, the playwright presents it to us: "Here you are. This is life. This is the tragedy of moral weakness and indecision. This is the romance of love. This is what civilization will be if you go on the way you have. This is what you look like when you make an ass of yourself."

Emerson once attended a symphony with that brilliant American woman, Margaret Fuller. After one very remarkable selection, the enthusiastic Emerson whispered into the ear of Miss Fuller, "Margaret, this is music." The appreciative lady, always brilliant at repartee, replied, "Waldo, it is religion." I am not so certain that Miss Fuller was entirely mistaken. In the same way the play which presents to us a section of life which shows us for the things we are, or which demonstrates many of our admirable qualities as human beings, is very near to religion.

What is the relation of the theater to the church? The theater at its best performs very admirably one function of the pulpit. It can take an abstract truth and give it flesh and blood that may well make some preachers flush to the roots of their hair. I deem it exceedingly unfortunate that church and theater should ever have become estranged. I do not know whether to lay it to the indecency of the seventeenth century drama or the bigoted Puritanism of the

church. As in so many things, probably what the logicians call a plurality of causes has operated to produce the effect. At any rate it is lamentable.

We often hear the quotation from Shakespeare:

"The play's the thing."

A literary atrocity has been committed. The quotation is not only robbed of its setting, as is usually inevitable with any quotation, but it is stripped of its content and put before our eyes stark naked of its original meaning. The full sentence which conveys the meaning of the dramatist is:

"The play's the thing
Wherein I'll catch the *conscience* of the king."

The greatest plays do that very thing: they catch our conscience. As such they are of importance to religion and the church.

It is, therefore, my purpose in a series of articles under the caption, "Some Ethical Tendencies in Contemporary Drama," to show explicitly not only the ethical emphases which are worth noticing in and of themselves, but also to indicate somewhat implicitly that these plays may "catch the conscience of the king" and some of us ordinary mortals also, and are thus of importance to the church and to church people.

But let me continue the specific theme of this article. Though we have had a great awakening in the field of the drama, though the plays staged in our American theater are of a higher type, and are, indeed, some of them, sermons of a high order, and though the public has become greatly interested in the drama, I should not wish to leave an impression that conditions are rosy. The fact is that the situation is serious. The number of theaters wherein one may see the legitimate drama in this country has decreased from 1,200 to 400. Augustus Thomas, playwright and producer, says that only 200 communities in this country have such theaters. Stock company after company which played in our small cities has been forced out of business, until to-day it is rare to find many people, particularly among the young, who know anything about the plays of the day or the drama of the ages. What has caused this condition? Can we not say that it is very nearly wholly caused by what is at once the most distasteful, most degrading, filthiest and most putrid force in our present civilization—namely, the movies? The movies have simply crowded out legitimate drama.

Many people who would be interested in the drama and would attend the theater frequently if it were near by can not afford to journey to the large city for the opportunity. Consequently we are having a generation of young people growing up with little knowledge of the great plays of the day and less about drama. Those who go to the universities may have some knowledge and training in this respect, but the average worker, stenographer, clerk, and manual laborer, who make up the rank and file of our community, has no such opportunity. Has not the church a duty in this respect? If it has, it is hardly fulfilling it. With all the improvement in the quality of plays, still do we have the church tagging on behind, producing in its vestries such assinine creations as "Deacon Dubs," "The Elopement of Ellen," "Mr. Bob" (they are all mentioned in parish letters to the *Leader*)—plays without a jot of dramatic merit or a spark of imagination. The best that can be said of them is that, like the works of Harold Bell Wright, they are harmlessly moral! Some movements in the world of drama, such as those represented by the Little Theater and Provincetown Players, are putting artistry above the box-office receipts. This the church has not learned to do. It must have a play without royalty—sometimes with a title changed so that the royalty will not need to be paid—a play which is easily produced regardless of quality.

May I suggest two ways in which the church can bring some of the people of the community to an appreciation of the drama, and thus express its gratitude to those forces within the dramatic world itself that have fought and are yet fighting the battle for more worth-while plays? I know of no other institution in the community, town or small city, which can do this.

First, let the church itself, if there is possible opportunity, organize a club or classes for a serious study of the drama. Such a club can make a study, say of the one-act play, or of the outstanding plays of the day such as those already mentioned, or of the plays of some one author like Shaw, or Barrie, or Galsworthy. Such a club can teach people what drama is and can lead them above the mire of the movies.

Secondly, let the vestry, or if possible a recreation hall, be fitted up as a theater where the people of the church can occasionally produce plays. This has, of course, in some cases already been done. I am pleading, however, for the production of *plays*, not apologies for such. There is no excuse at the present time for the production in our churches of silly farces of no merit. We are making a grave mistake in training people to believe this is drama. The Committee on Religious Drama of the Federal Council of Churches has recently had published "Selected Religious Dramas for 1924." This is the first of a series of annual volumes of selected religious dramas. These can be used by the church. Other plays, not so distinctly and exclusively "religious" in character, can be found from lists recommended by such competent judges as Professor Drummond of Cornell and the Drama League.

This committee from the Federal Council plans to hold each year a summer school, one at Auburn, N. Y., and another at Chicago, for the training of church workers in dramatics. I throw out the suggestion that lectures and laboratory work in play-producing might well be given at Ferry Beach and Murray Grove.

I have in mind some one within our own ministry admirably equipped for such a task. He is a man with years of experience on the professional stage. If this were done perhaps such atrocities would not be presented in our churches as one often and usually sees. Of course we are not infrequently hampered with inadequate equipment and a deplorable lack of people who can act. Nevertheless this can be bettered if we set our minds and hands to it.

As a Church and a denomination we would do well, I believe, to have a commission which would make a study of plays suitable for production, and an investigation of the possibilities of inexpensive equipment for churches. We should not fail to avail ourselves of this opportunity to serve the community and to hold the interest particularly of our young people.

Two Quick and Useful Rejoinders

WE published in the *Universalist Leader* a week ago a question from "Pessimist"—"If God is good why is life so hard?"—and answered it briefly to the effect that life is an education, that the scheme seems to be for man to work out his own salvation and get strong in doing it, that if we must have war and disease until as a race we free ourselves from them there must be innocent victims all along the way, that we can not justify the plan by what happens to John Doe or Richard Roe, typical victims, but have faith that life is not over for them or for any of us when we die, and that a Good Power is about them. The statement to which our first correspondent takes exception in this clever argument in rhyme is that the John Does and Richard Roes of the world who go to the wall are a challenge to the rest of us to redouble our efforts:

A Scathing Rebuke in Rhyme

Said John van Schaick to Richard Roe—
"Life's an education.
Just struggle on as best you can
Without expostulation.

"If you are punctured, punched and squashed,
'Tis just the application
Of God's kind laws, immutable
For all the population.

"The rest of us need samples
Of misery and squalor
To challenge us to heave and push.
That's why you're made to holler."

Said Richard Roe to John van Schaick—
"I find life very bitter.
I'd really rather not go on."
Said John, "Don't be a quitter!

"The trouble with such folks as you
Is that you lack technique.
There's no need to look so anxious
Or wear a look so bleak.

"Your own imagination
Makes half your woe and trouble.
Smile brightly and your worries
Will vanish like a bubble.

"Of course, I know you're hungry,
But that proves our population
Too great for the amount of land
In use for cultivation.

"The fact that you have lost a leg
Just demonstrates that war
Maims people, and is really
A thing we should abhor.

"Your wife's decease of t. b.
Is sad I must admit,
But it proves the public shouldn't
Expectorate or spit.

"Just see how very neatly
You serve a purpose here!
Through you the laws of God are shown
So simple and so clear!"

Said Richard Roe to John van Schaick—
"You fill me with chagrin
To think how I've misjudged the world.
To-morrow I'll begin

"To be the best example
Of the working of God's law
That ever served the purpose
Of a religious editor.

"I'll buy a little arsenic
And I'll put it in your soup,
And when your eyes get bleary
And your head begins to droop,

"I'll explain to everybody
That you exemplify
A law of God which specifies
All optimists must die!"

Anti-Optimist.

We have enjoyed these vigorous verses as much as our readers will, and we are grateful to the writer for emphasizing a fundamental truth. About the most immoral thing that any of us can do is to exploit some one else for our personal gain. As for exploiting suffering, or disease, it is monstrous. Nobody ever stated this better than Professor Jacks in his "Living Universe." Quoting Kant to the effect that a moral world is a world where persons, individuals, are treated as ends in themselves and not as means or instruments to an end beyond themselves, he says: "If I treat you (or you treat me) as merely an instrument which I may use, for furthering some purpose of my own, then, no matter how good that purpose of mine may be, I am not treating you morally but immorally. . . . No man can claim to be a good man who uses his neighbor as a means or as an instrument. That is a commonplace of morality. Exactly the same holds true when we are thinking of our relations to that Being whom Carlyle calls the Great Soul of the world. . . and we call God. Suppose we found the Great Soul of the world making use of us as instruments for its own glory, or as pawns in the great game of evolution, or as means of bringing about some far-off divine event in which we are not to participate, sacrificing us for that high purpose and not minding how many of us it sacrificed, then I say that Soul would be doing the very thing which when we do it to one another we recognize as unjust, as the violation of moral order." Then follow two or three of Jacks' best pages on the injustice of our being dissolved at death into a stream of moral tendency, "to live on in minds made better by our presence." He bases his own powerful argument for immortality on the necessity of regarding each

soul as an end in itself. A universe in which all are extinguished at death does not regard each soul as an end in itself, and could not be a moral universe.

In so far as the language we used in answering the question of a week ago implies that we want Richard Roe to fulfil his destiny as Exhibit A or B, this scathing rebuke is fully justified.

What we tried to make clear was that in a universe where the race has to work out its own salvation and develop heroic qualities in doing it, such cases are an inseparable part of the process. We will have tuberculosis until we ourselves wipe it out just as we have wiped out yellow fever. It is ordained that we all suffer for one another, and when tuberculosis strikes my family, it opens my eyes to the cruelty of such a blight and sends me out to help destroy it. Nobody can help being an example for good or evil in the kind of universe we live in. Some are conscious of it. Some are unconscious. Occasionally a Richard Roe becomes a Trudeau, leads the fight against terrific odds and dies like a hero. Of course such lives and even the lives of the poor, wasted victims in the city hospital challenge men of intelligence and good-will to redouble their efforts.

The *New York World* on March 30 came out with large black headlines, "War Against Tuberculosis Seems Near Big Victory." It gave the pictures of the men on the Research Committee, Hatfield, Lewis, White, Krause, and Williams, and told the story of their discoveries. Every one of the 100,000 victims of tuberculosis each year in this country is not unrelated to these discoveries. Their deaths were vicarious. We didn't kill them. We didn't exploit them. But we are debtors to them and are grateful to them. All I am troubled about is that we ought to have got busy before and saved them. If I were one of them, I should be glad to think that may be I had had some small part even indirectly in saving future generations. If I couldn't be Trudeau I should be glad to be Exhibit A of the needless sacrifice of life the race makes, and help drive the point home.

And, while of course I don't know, I have a hypothesis which I think reasonable, that the Supreme Power and Wisdom and Love of the universe, always available for poor Richard Roe in this world, does not stop functioning when he goes out of this world. I hate to say God will make it up to him. That seems so pitifully weak on the one hand, and as if I knew on the other hand! But I am willing to base my life on the theory that that power is limitless and good, and doesn't stop operating on poor Richard Roe when he dies here.

Of one thing I am glad. That I find myself in a universe where all the problems have not been solved, all the difficulties conquered, all the work done. Nothing deepens my faith in the Divine Wisdom so much as this. It is up to us. How He did it I don't understand, but He has put over on to the shoulders of humanity the task of making His Kingdom come on earth as it is in heaven.

An Eighteen Inch Shell

To the Editor of the Universalist Leader:

Your answer to the question—Why is life so hard?—is that it is because life is meant to be an education. That would be a satisfactory answer if you could add that all have equal capacity and opportunity for education, but you can not truthfully do that. It is not so much the hardships of life as its terrible inequalities that make us question and rebel.

No doubt the experiments conducted in a medical laboratory are educational to the doctors and students, but do you think the guinea pigs and mice experimented upon learn much? Is not a large part of the human race as ignorant and as helpless as the guinea pigs and mice?

God, you say, has established a universe governed by unchanging laws, and it is up to man to learn to live in harmony with those laws. Of a group of small children playing about a bonfire those who survive will have learned one of the laws of the universe, but what good do you think the lesson will do those who are burned to death?

Suppose a father with many children and plenty of money brings his children up to work, teaches them to practise self-denial, requires them to earn their pleasures—all will say he is a good father. But suppose he allows some of his children to be starved, beaten, terrified, stunted in mind and body—what would you say of him? To be sure, their suffering and despair would be a challenge to their more fortunate brothers, but would not those brothers, if they understood, revolt at the thought of getting their own education at such a cost?

If you asserted that the individual does not count, that it is the race which is being educated and that that is all that really matters, I should not argue with you. But you are preaching a personal God, who does not want any of His children crushed—though He planned a universe in which the crushing is inevitable. You argue that there is love behind the law which rules the world, and that a "glad surprise" beyond this life awaits those who were sent to the scrapheap here.

Well—perhaps some of them will be so wearied with the fruitless struggle, so cowed by the buffetings they have not understood, that they will meekly accept the "glad surprise," but don't you think those who have a spark of spirit left will reject it with scorn?

Clarence Darrow, speaking in Boston recently, proclaimed himself a pessimist and argued that the human race is not worth working for. It is because I believe the human race *is* worth working for that I am a pessimist. I have a great respect for the human race, and I think it isn't getting a square deal—the cards are stacked against it.

Inquiring Pessimist.

This intelligent comment, which by the way is from the pen of an intellectual woman, is answered in part by what I have said above. The crux of it is in the phrase "terrible inequalities." Here is a woman who has Jacks' philosophy quoted above, who wants people treated as ends in themselves and not as means to an end. Like "Anti-Optimist," she renders a service in emphasizing this primary virtue of both God and man.

Admitting frankly that we can not solve the problems which she raises, we wish to suggest one or two things which have made us willing to hold faith in a Limitless Power, Wisdom, and Kindness which we call a Good God.

A Wellesley professor, Eleanor Harris Rowland, published some years ago a book called "The Right to Believe." In her chapter on "The Problem of Evil" she quoted first these lines:

"Oh, Love, could you and I with Him conspire
To grasp this sorry scheme of things entire,
Would we not shatter it to bits—and then
Remould it nearer to the Heart's desire?"

This she did by taking the things our correspondent objects to and thinking each opposite possibility out to its conclusion:

> If the matter had been laid before us, at the creation of the world, how would we have answered the following questions? Shall we allow one man to influence another man by speech, by action, by physical heredity? Shall we allow one to influence another for evil as well as for good? Shall we make the consequences of sin always fall in exact measure on the head of the criminal and no one else? Shall we always visit the consequences of sin on the man himself, within a given time, so that all the world may learn from his example? . . .
>
> In any given evil situation we can feel the tragedy and the sorrow of it; but should we want it changed in principle? Should we want human beings unable to choose the wrong because of any other force than their own good habits? Should we prefer total impassivity to our real grief? And do we really want not to die? Perhaps nothing would bring the matter more vividly before us than to imagine conditions the reverse of those already obtaining in the world.
>
> Let us then protest at once. The guilty alone shall suffer for their evil deeds, and the innocent shall start with a clean page. Each man shall have a just punishment in the nature of things, and not suffer as much for an impulsive moment as another man does for long contemplated crime. Ignorance shall not meet the same fate as sin, and man shall not die. If he does, it shall simply be at the natural end of his life and without loss of powers, only with a loss of the will to live.
>
> This demand springs at bottom from the desire that men should be separate individuals, and not be of a common family. It arises from the protest against one person's having a better chance than another; against a child's being burdened with the frailties of his father or of his society; against a man at one corner of the earth suffering because of the deficiencies of another man at an opposite corner. "Why should I be deprived of the use of my arm, because a drunken conductor ran my car off the track? Why should I be an invalid because of my great-grandfather's mistakes? Why should a burglar have the power to shoot my son?" It is natural enough to say in our heat that the conductor, the great-grandfather, and the burglar should have the capacity to kill themselves but not us, that in the nature of things it ought to be impossible for their lives to hurt ours. But implying, as this does, an isolation of individual influence to one's own person alone, do we really mean what we say? Suppose that what we say we want is actually the case. The constitution of things has been altered to suit us, and all is the reverse of what it was. At first we feel a great freedom from responsibility. It is glorious to know that I have no obligations to any one, or any one to me. I need refrain from nothing because of its possible effect on my friends, my children, my contemporaries, or posterity. They will start free, exactly as if I had not existed at all. . . .
>
> For instance, there has been a satisfaction in the family hitherto, as the parents saw their children respond to the good things they had struggled to provide for them, even though they sighed to see their own shortcomings reproduced in their offspring. But now the father may be as dissipated, and the mother as deceitful as she chooses. They know they have no influence on their children, and, in fact, are brought up standing with the fact that they are not *their* children at all! They are simply children as such, with no dependence on any one for good or evil, and the parents, with their freedom from responsibility, have lost their parenthood. . .
>
> We commit ourselves a hundred times a day with trusting confidence to our unknown brethren, from the milkman to the subway architects, though we know that they can kill us, and sometimes they do. . . . In the new state of affairs, however, the milkman poisons only himself, and since this means that his action must bring pain to no innocent person, his family and society must have ceased to care anything about him. In fact, it is absolutely essential that all affection shall be restricted to the perfect man in this new regime, since sympathy with the unjust man in his certain destruction will only bring an uncalled-for pain upon ourselves. If my friend sins, then, I am at once indifferent to him, for he must arouse no pangs in my innocent breast. . . . Love and sympathy would be a different matter if they were immediately outgrown when their object was found unworthy, and a mother would face the death of her sinful child without interest or emotion. This must, of course, happen if a good woman is not to suffer for another's sin.

All we can say is that if we attempted "to grasp this sorry scheme of things entire," "shatter it," and "remould it," we don't see how we could improve it. In place of a universe where we all react on one another, bless and curse one another, we don't want a universe where we do not. Though we don't see it clearly we see enough to convince us that God is making men in the only way men worth their salt can be made.

We suspect that the making of a man is a much more intricate and difficult job than we realize, involving an infinite number of contacts with other lives. If we thought that the process ended in this life, or was to have as its result just a few demi-gods or super-men at the end a few million years hence, or that the little children caught in the flames of their bonfire, or the men crushed in industry or killed in war, had ended life there, we too should be a pessimist.

You are preaching a personal God, says our correspondent, who does not want any of His children crushed though He planned a universe in which the crushing is inevitable. We are willing to use the phrase personal God, although the scholars discard it, but we want our correspondent to realize that we believe that the Limitless One far transcends anything we can express by the word personal.

If we work our way through to a faith in a good God and catch just a little glimpse of what seems to us a sublime spectacle—a race fighting its way forward toward right things—we don't see why it is not rational to leave the question of the fate of our comrades who fall in the conflict in the hands of that Limitless One, or to believe that nothing "walks with aimless feet, that not one life will be destroyed, or cast as rubbish in the void when God has made the pile complete."

We rather like the picture of those who think life gave them a raw deal standing up and telling the Creator what they think of Him for it. They call

up visions of many a Tommy Atkins and American doughboy quite capable of it. But what if the "glad surprise" should prove to be a chance to "carry on?" And what if the kind of God back of this universe should prove to be One who would welcome with a twinkle in His eye that kind of calling down? It is idle to speculate, of course. But it is great to think of the possibilities.

Our Prayers Together

Florence H. Perin

A STORY is told by Ernest E. Unwin of two dear old friends, one of whom was sad because she had lost her faith in God, and she went to her friend for help. The old lady, longing to bless her, said: "Through prayer you will find God and then your faith will return. If you can not believe that God is here, just ask Him to stretch out His hand and touch you." Then they knelt together, and the old woman put her hand softly on her friend's head. All doubt gone, the troubled one arose, comforted in a marvelous way, and said: "He *did* touch me. It was so wonderful, so loving, so kind, just like your hand." The old woman replied: "It *was* my hand. Did you think God was going to make a long arm out of Heaven and put it upon you? No, He just took my hand and used that." How very human is this illustration. We have heard since childhood of God, but we want to know Him. We believe that He is near, but we want to see Him face to face. We have been told of a Father's guidance, but that is not enough. We long to feel His hand. When life seems a tangle of doubts and fears, it is then that we yearn to realize God's living presence within us, and the only way to commune with Him is by prayer so earnest, so sincere, that it will reach the heart of the Infinite.

Saturday, April 18

Within each breast a compass true,
A charted course for me, for you.
A still, small voice, it guideth right,
Will guide us safely to the Light.

L. C. Cummings.

Heavenly Father, we thank Thee for the still small voice of conscience—that inner something which will always guide us right. Temptations will come, and we ask that Thou wilt pilot us through all the storms of life into the port of love and peace. *Amen.*

Sunday, April 19

One evening he asked her an extraordinary question, shot out of him without intending it, discharged out of his questioning thoughts as by a hidden spring, suddenly touched by groping fingers.

"Effie, do you love God?"

She was utterly at a loss. "Well, of course, I do."

He said rather sharply: "Yes, but why? Have you ever asked yourself why? Respecting, fearing, trusting, that's understandable. But love, love—you know what love is, don't you? What's love got to do with God?"

She said, in simple wonderment, as one asked what had the sun to do with light, or whether water was wet, "Why God *is* Love."

A. S. M. Hutchinson in "If Winter Comes."

It is only in our discouraged moments, O Father, when the burdens of life are almost overwhelming, that we forget that the secret of life is love. If tears have blinded our eyes, let us brush them away, and if we have been burdened with cares, to-day let us rise triumphant over them. Thou, O God, art Love, Thou art our Father—we will trust in a Father's loving care. *Amen.*

Monday, April 20

I do not ask that every dawn be radiant,
Or constant sunshine fall across my way,
But only that despite the clouds o'erspreading
My faith may make to-day a sunshine day.
I do not ask great joy at every turning
Upon the path my feet have learned to tread,
But only that I recognize the gladness
That love to-day about my steps has spread.
I do not ask that sometime I may enter
Some far-off Heaven whose countless ages roll,
But only that in finding Truth illumined
I gain a Heaven to-day within my soul.

Betsy Buttles.

Heavenly Father, we do not ask that every day shall hold for us great joy, we ask instead for calmness of soul, which will make a Heaven within our hearts, here and now. We know that this is only found through perfect trust in Thee. Clouds will come, but there shall be no fog within our hearts. Thou art Truth—may Thy spirit of Truth enter into our minds and hearts to-day. *Amen.*

Tuesday, April 21

Faith is a grasping of Almighty Power;
The hand of man laid on the arm of God;
The grand and blessed hour
In which the things impossible to me,
Become the possible, O Lord, through Thee.

A. E. H.

It is when the duties of life seem most impossible, O Father, that we need stronger hold on Thee. Give us more faith that we may have more patience, give us strength that we may have more courage. Thus with Thy help we shall fulfil the day's requirements. *Amen.*

Wednesday, April 22

A gush of bird song, a patter of dew,
A cloud and a rainbow's warning,
Suddenly sunshine and perfect blue—
An April day in the morning.

Harriet P. Spofford.

Gracious Father, let this morning's freshness, hope and vigor be ours through the whole day. May we go blithely about our business with kind words and cheerful faces, that our day's work may be our day's worship. *Amen.*

A. B. Church.

Thursday, April 23

The Law works within. The new heavens and the new earth which are promised are to come through a change—not in them, but in ourselves. Our eyes are to be adjusted to what already is.

Henry Wood.

Heavenly Father, to-day may we be so conscious of Thy indwelling Spirit that all of our thoughts may be pure and our motives noble. Whatsoever things are lovely and of good report, we will think on these things. *Amen.*

Friday, April 24

Work!
Thank God for the might of it—
. . . Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?

Angela Morgan.

So often, our Father, our work seems commonplace. To-day may we lift up our tasks, and fix our minds on them, realizing that not only hands are needed but brain and heart as well. We ask Thee to bless and glorify our daily toil. *Amen.*

Saturday, April 25

Demand of every common thing of life, whether it be your body, your money, or your daily experience, that it shall bloom into fine results in your own soul and in your influence on the world.

Phillips Brooks.

O Thou who art the source of light and life, we thank Thee that Thou hast done so much for us and yet left so much for us to do. May we think how important are these lives we are going to live to-day; that, no matter how small we are, this universe can never be complete without our effort, and Thou, Almighty God, art waiting for us to do our part. So shall our work, however humble, be glorified by a Godlike temper and a Christlike faith. *Amen.*

Frederick A. Bisbee.

How Much of Us Will Die?

Daniel Evans

DEATH awaits every living thing, and every human being. It is the fate of all living beings. It is the price of being more highly organized, and living on a higher plane. The electrons, the atoms, the molecules, do not die, for the simple reason that, as far as we know, they do not live. They are not in the region, at the level, of the organic, and so escape the fate that befalls all living beings. Of the lower forms of life, the insects, the fish, the birds, the cattle on a thousand hills, we do not raise the question, "How much of them will die?" though we do raise that question concerning the higher animals, which have been our dear companions. That, however, is, as Kipling would say, another story. We are now concerned with the question as it concerns human beings. If the question were, "How many of us will die?" there would be only one answer, "All of us," but when we ask, "How much of us will die?" then the replies are different.

There are some who say nothing of us will die. All we are now, and all that we will be at death, we shall be again sometime, somewhere. There will, of course, occur a separation of body and soul, and even a disintegration of the body, and a sleep or semi-waking life of the soul. But, sooner or later, there will be a resurrection of the body, a renewal of the relation of body and soul, and all that we are we shall be again. Death is only an interlude. We shall survive wholly and integrally. Our immortality is not of the soul alone, but also of the body. Some think the soul and body will be perfect, and we shall live in a new earth and under new heavens, while others think we shall be both transfigured and translated into the eternal world, but, in either case, we shall wholly survive.

There are others, however, who have quite a different answer to our question. They go to the other extreme, and affirm that nothing human survives. The body will die; it will be disintegrated and mingle with the earth, return to its original constituent elements, and they in turn will go into the making of other bodies. Nor will the mind or soul survive, for the mind is only the function of the body; as digestion is the function of the stomach, so thought is the function of the brain; or as music is the function of the violin, but, with the destruction of the instrument, there is a cessation of its function and its product. Or the mind is but the flame in the electric bulb, and in its extinguishment is a withdrawal of the electric current at that point, but the current itself continues. In like manner, the mind is withdrawn into the Divine Mind; it ceases to be a distinct entity; it is taken back into the Divine Mind. In either case nothing of us as human beings with distinct centers of conscious life survives.

There are others who maintain that something of us will not die. "We shall not wholly die," said the Romans. But the question arises, How much of us will die, or how much of us will survive? Here are wide divergences of thought. There is no general agreement even in the desire for fuller or lesser survival, nor in the thought on the matter. Some think we will cease to be as individuals. Our bodies will, of course, perish, and in their death, these persons think, will perish also our distinct individualities, with all our memories and associations.

We shall no longer, and never hereafter, say, "I am I," "Thou art thou."

We shall only survive as "persons" in God, as mere distinctions. Our dance of life hereafter will be only the bloodless ballet of abstractions. It is hard to see any desirable difference here between the ghosts in Hades and our shadow "persons" in God; the advantage, if there is any, is probably with the ghosts in Hades.

On the other hand, others hold, with Martineau, that "nothing human ever dies." The body dies, and whatever is involved in the bodily life will perish;

much, therefore, of what we are here and now will die, and a great deal of what some persons appear to be and to think of supreme worth will not survive. What, however, constitutes real human beings, that sets us above nature, allies us to our fellow men, and shows our kinship with the Divine, we may confidently hope will survive. We are living centers of consciousness to whose focus come all the stimuli and appeals of the world; we are rational beings who can think the thoughts of God after Him; we have hearts that make us love other human beings and find with, in, and through them the realization of our lives; we are moral beings under moral law, and smitten with the glory of ideals; we are spiritual in the very structure of our natures and find in God our chief Good and enduring satisfaction. There are the things that make us human beings, and of these it can be said: "Nothing human ever dies." If and since these constituents of our lives survive, the immortal life will be desirable, worth while, glorious.

A Brief History of Universalism---I

George A. Gay

THE doctrine that all souls will finally be saved was one of the teachings of the Persian Zoroaster more than five hundred years before the Christian era. There are also many texts in the Hebrew Old Testament which would indicate the writers' expectation of universal salvation.

The New Testament states that the mission of Jesus was to save the world, and many of the sayings of Jesus definitely teach the salvation of all souls. (For example: Matt. 19 : 26; Luke 6 : 35-36; 19 : 10; John 3 : 17, 12 : 32.) There are also numerous passages in the writings of Paul and Peter which express this belief. (For example: Acts 3 : 21; 1 Peter 4 : 6; 2 Peter 3 : 9; Romans 5 : 18-19; 11 : 32; 1 Cor. 15 : 20-28; Phil. 2 : 9-11; Col. 1 : 19-20; 1 Tim. 1 : 15-16; 2 : 3-6.) But a definite teaching upon this subject was not formulated until many years after the death of Jesus. It is among the writings of the church fathers that we discover unmistakable evidence of the existence of the doctrine. It is significant that the nearer to Jesus in point of time and of spirit the church historian and theologian go the more pronounced they find the Universalism of the Christians.

The men who were nearest to the disciples asked no one what he believed about the future life. The emphasis was placed on the acceptance of Christ as the Messiah of God and Saviour of men, and the belief in the resurrection. The early Christians confessed Christ, and tried to live as he lived—that was their religion.

There were Jews, Greeks, Romans and Barbarians in the Christian family, and each of these groups brought to Christianity their own peculiar ideas, which certainly modified the simple faith of the early Church. These different views were tolerated, until Gnosticism became so prevalent as to threaten the existence of the true faith. And the Gnostics were driven out. From A. D. 90 to A. D. 394 there were no attacks on any persons or sects because they asserted a belief in universal restoration. Accordingly we find many holding that faith. Meanwhile the great body of teachings regarding the person of Christ was slowly crystallizing into the dogma of the Trinity. It is possible to trace a tendency on the part of the fathers in good standing to emphasize the thought of eternal punishment. But there was no agreement on the subject. Some thought that the wicked would be punished forever, others that the wicked would be annihilated, and still others that the wicked, the fallen angels, and the devil himself would finally be saved.

Clement Alexandrinus held that God loves man, that punishment is remedial, and that the end in view is universal salvation. Clement was a member of the Church in the East, and careful study reveals the fact that most of the scholars of the Eastern branch of the Church were in favor of the doctrine of universal restoration, while the leading teachers of the Latin or Western branch of Christianity favored the theory of eternal punishment. In Tertullian, a member of the Latin Church, we have the first pronounced belief in everlasting punishment, and he seemed to enjoy the prospect of seeing his enemies burning in hell. As yet, however, there was little discussion of free-will, and no idea of predestination, irresistible grace, original sin, or conversion.

Other teachers of universal salvation were Basil and Gregory, and the greatest of all, Origen. Williston Walker, in a volume entitled "A History of the Christian Church," has the following with reference to Origen:

"No man of purer spirit or nobler aims ornaments the history of the ancient Church."

His familiarity with the Scriptures rendered "him the most fully acquainted with the Bible of any of the writers of the early Church."

His Universalism appears in his statement freely rendered by Professor Walker: "Those of mankind who are his (Christ's) disciples are received at death into Paradise; the evil find their place in hell. Yet ultimately not only all men, but even the devil and all spirits with him, will be saved. This will be the restoration of all things, when God will be all in all."

Origen believed that punishment was remedial, and operated to purge the sinner and bring him to God. On account of his great learning, powerful influence, and interesting personality, Origen exerted a great influence over the Church in the East, and his followers were numerous. In fact, four out of six groups of students in the Church were inclined to Universalism, one other group (or school) taught endless punishment, and the remaining school taught the annihilation of the wicked. Cyprian in the West seemed to favor the theory of endless punishment. But there was no quarrel over this question.

The fate of Universalism as a doctrine in the Orthodox, or true Church, was decided as a result of jealousy. Origen while visiting in Palestine was urged to expound the Scriptures to the people at Caesarea.

Demetrius of Alexandria, Origen's own bishop, hearing of this, was greatly enraged, because he thought it unwise for an unordained teacher to expound the Word from the pulpit. This little incident led to an investigation of Origen's writings, and many years later culminated in a violent controversy. It is worthy of note, however, that the teacher was not assailed on account of his Universalism at this time, but he was condemned for teaching the pre-existence of souls, and for not standing with his colleagues regarding the Trinity and the incarnation.

The year 394 A. D. is notable because Origen's Universalism was then first censured, and 149 years after Origen's death came the first denunciation of his liberality. Epiphanius writes that "Origen dared to teach that the Devil is again to become what he originally was, to return to his former dignity, and to enter the kingdom of heaven." At this period five beliefs regarding the future were current, and none of them was in disfavor: 1. The wicked are lost. 2. All would be saved. 3. All baptized persons saved. 4. All people except the Devil and his angels would be saved. 5. At the intercession of the saints all but the Devil and his emissaries would be saved.

But Augustine, without doubt the greatest man of his age, and a member of the Latin Church, maintained that Origen's doctrine of universal salvation was erroneous, and he taught the fall of man and the stern justice of God. He first introduced into Christian thought the legal ideas borrowed from the Romans, and was the father of many of the trite arguments now employed against Universalism. Augustine advanced the ideas which Calvin later systematized into his terrible and gloomy theology. The great influence of Augustine brought Universalism into ill-repute in the West, but Origen's teachings found many adherents around Caesarea, and in time a party called Origenists created much apprehension and no little disturbance in the Church.

As a result of the dissensions within the Church the Emperor Justinian issued an edict of condemnation against the errors of Origen, among which is mentioned his Universalism. The bishops met at Constantinople in council, and approved the edict. This was in the year 544, so that Universalism flourished in the early Church until the sixth century. In the year 553 the fifth General Council again condemned this doctrine, and the Origenists were persecuted and scattered. From 649 to 689 three other councils condemned the heresy, so we conclude that the individuals who cherished the "Larger Hope" continued to spread their teachings even in the face of imperial edicts, and despite anathemas and persecutions.

From this brief study we may infer that Universalism was not only drawn from the Bible, but that it was a state of mind. The Church Fathers who came under the influence of Greek thought seem to have been Universalists, while those who were trained in the philosophy and religion and law of Rome seem to have favored the doctrine of eternal punishment. As a result of edicts and persecutions, men hardly dared to express their opinions, and soon the many ceased to think independently. The torture-chamber and the fear of the Pope kept men in bondage. About 870 John Scotus Erigena declared his belief in universal salvation, but he was condemned as a heretic, and his writings were suppressed. In 1190 Raynold, a bishop in France, affirmed his belief in the final harmony of all souls with God, but was forced to obscure his real meaning in order to preserve his life. Solomon, bishop of Bassorah, in the East, was a Universalist. This was in 1222. Various sects throughout Europe, such as the Lollards, the Stadings, and others in France, Germany, and Holland, taught this heresy among their many other heretical opinions. The fact that a council met at Canterbury in England in 1368 and condemned the teaching of universal salvation reveals the persistency with which men propagated the doctrine. In 1480 John Picus, a distinguished Italian, suffered persecution for holding this theory. In 1498 Peter D'Aranda, in Spain, expressed his belief in the salvation of all souls.

Do Liberals Believe in Children?

Clarence J. Harris

JUDGING from the number of children in many of our churches, even the largest, we are inclined to believe that Liberals are not favorable, or at least attractive, to children. Any religion that is not attractive to children isn't very much of a religion.

When we started to build a new Universalist church in New York City, a struggling group of a few consecrated people put their heads and hearts together. It was a grave problem to command respect and confidence in a section where, within a radius of fifteen minutes ride, were over a million people, all housed in lofts holding from twenty-five to seventy-five families each, with solid, impregnable granite fronts, and where, in most cases, a resident in one apartment was no nearer his neighbor on the same floor than if they were absolute strangers.

The problem was settled partially by the pastor, who said the only key to these homes was the child. He set to work to win children, to establish children's work, undenominationally, just as the "Golden Rule" spirit of our Church to-day advises.

The result is that the pastor to-day is "Doc" to a thousand boys alone, and he is a recognized boy leader in the city. To-day the Washington Heights Universalist church stands in a most peculiar situation—it is flooded with boys and girls.

Some weeks ago a lady visiting this city, coming from one of the largest churches of our faith in the West, met the minister after the regular evening service. The minister apologized, saying, "I am sorry more weren't out, so you could meet them."

"More, did you say?" she exclaimed. "Why, I have seen a sight in this service to-night unlike anything I ever saw in any Universalist church in the country, and I doubt if anybody else ever saw it.

Here in this service sat seventy-five boys, from eight to sixteen, attentive, respectful, and interested listeners. After the benediction, I saw many of them step to you, thank you for the service, and say 'Good-night, Doc.'" She hesitated a minute, as she was affected with emotion. "I love boys—I have one. Any minister who can command an audience of 100 boys on a Sunday, is doing something the world ought to know about."

This little story by the minister is written because of this visit and the appeal of numbers of outsiders who demanded that the pastor "blow his own horn, and let others know what is going on here."

No church can be built in this great city founded absolutely on creed and dogma. The largest church in upper Manhattan, three blocks from our church, has an audience of nearly one thousand. Two-thirds of the service is composed of vaudeville, and every Saturday great placards are posted and 5,000 invitations issued, to come and hear the "great actor, John Smith," or the world famous singer from the Grand Opera, or the unusual magician, or the comedy films, etc. Then down under all this glaring type is always found a line, "And Dr. Blank will also speak." Without such attractions he would lack a crowd.

To-day the Washington Heights Universalist church is doing one of the greatest services any church can do. Its pastor is never idle, and homes—Catholic, Jewish and all kinds of Protestants—look to him as a trusted guide of their children. Even a Catholic priest informed a sister, whose two boys belonged to our institution, that her children were "safe in Dr. Harris' hands."

To-day we have a large Post, the Quentin Roosevelt Post, 1136, United States Junior Naval Reserve, of ninety-five members, representing the finest types of boys on the upper West Side, a "Junior Jackies" organization of little fellows, under ten, of thirty-five, a "Camp Club" of 100 boys interested in nature work and members of my summer colony, a Junior Church of boys and girls, not large, but containing all classes and creeds, holding sessions which have never been omitted for nearly two years.

The Washington Heights Universalist church stands to-day in a position where it can be unique in the entire city and our denomination. Its pastor is not only "commander" of his own Post, but has now been commissioned "Commander of Manhattan," bringing in his jurisdiction thousands of New York City boys. He is heading an excursion to Boston, April 15, where visits will be made to all historic places from Plymouth to Marblehead and Concord.

In this work he has one backer, unusual in any church, Stuart A. Ryder, the treasurer, who had never done church work, but who joined our church because his son was in our organization. This man, together with the vice-president of the church board, Gerard A. Fudger, and another official, William A. Roege, is backing every effort in this line that the minister puts forth. President Frank R. Whitten of the church has championed his pastor's efforts and ideals with ceaseless devotion.

The lack of supporters in the congregation has crippled the church. Constant migration of the cliff dwellers here means a family to-day and another to-morrow, and the third day both leaving the section. Nothing stays in Manhattan, people move for pleasure, to change the scenery of the court if for no other reason.

Some one will say, but no one in this church, "If you have so many boys, and so much influence, why do not the people and the boys support the work?" They do in many instances.

This winter the Naval Reserve has carried on the regular church services by attendance. Once a month they have one of their own, which always fills the church. They pay what they can to help keep up the church. The boys, under the minister's direction, act as janitors. Whenever the church does anything, this group of 100 especially circulate notices and information everywhere. The Junior Church prides itself that every member is a church subscriber.

The minister frequently broadcasts talks to boys. His next lecture is April 13, from WEAF, at 4.40 p. m. His subject is "What is in your boy's pocket?" He frequently speaks to a group of 800 to 1,000 "Moose" members, whose sons are becoming interested in our work. In April the "Moose" are to visit this church, bring their band, and hold a mass meeting for the avowed purpose, as they say, "to tell the Washington Heights section what they think of its minister."

This article has been written, not to beg for funds, or denominational support, it is written to give information. If a church of the faith, exerting over ten times as much influence over the youths of the city as any other strong church around, doesn't mean anything to the Universalist Church as a whole, then the article is of little worth. If Universalists believe that boys are the bone and sinew of the coming nation, the future generals and leaders of men, and if the Universalists believe that this great throng of 13,000,000 boys of the United States are worth considering, right here in this great metropolis is a chance to touch the lives of at least a few thousand.

A prominent detective, father of one of our boys, said: "Out of the 2,000 cases of stolen automobiles last year, 94 per cent were taken by boys from sixteen to twenty. To-day I returned from Virginia with four boys, sixteen to nineteen, who had stolen a large car from this city."

Let it be understood, one boy out of every fourteen at the age of fourteen is arrested. One out of every sixteen at that age is arrested. One out of every sixteen at the age of eighteen is arrested. The crime of youths to-day is startling, and more so when so large a percentage of the offenders are in good homes, so-called.

Boy service is working with, not for, the boy. It is recognizing the good in the boy, not the so-called bad. In the many homes to which the writer has been called because of "bad" boys, he has found the problem solved by creating a more intimate relationship between boy and parent.

To-day an organization has sprung up in our church here which we have named the "Parents-Sons Association," whose president is Mrs. N. D. Parker, 867 West 181st Street. A group of a dozen parents, Catholic, Jewish and Protestant, surround her as a board, and the membership includes over fifty homes.

The purpose of the organization as stated in the principles is to "back up Dr. Harris in his worthy work in the city among our boys and girls." What this body will develop into we can not say, but its motive being so generous, the results can not be anticipated with too much enthusiasm.

Every day, including Sunday, for two hours, the study of the writer is well filled with boy callers with fancied or real problems. Every caller is treated as an important and honored guest. One boy visitor recently, after getting the counsel he desired, sat silently meditating for a moment, and then, turning to the writer, said: "I'm wondering, Doc, what we'd do if you died. I hope you won't."

While addressing 1,000 men recently in this city, the writer said: "I organized my first boys' club thirty-one years ago in Vermont. Twenty country boys banded together for improvement and pleasure. When I resigned, to go back to school to study further, one boy, heading fifteen others, got up out of the audience and walked into the pulpit. The leader dropped on his knees crying, he gripped my hands and pleaded, 'Please don't go and leave us.' They kept me there. Does boy work pay? Right down there sits the man who was the boy then. Look at him, one of the most zealous and active workers among you, he was my boy thirty-one years ago."

To-day the writer, pastor of the Washington Heights Universalist church, is given up to the program of boy culture. The church is given up to the service of children. One of our strongest workers is a policeman, Lieutenant Fred Meyers, of 182d Street Police Station, who said any church which did the work this one is doing, and helped reduce lawlessness among youths as we are doing, he would join, and he did. Some say he is a Jew, and belongs to a synagogue. The writer has been told he is a Catholic, but nobody seems to know what his real sectarian foundation is, but we know he is a Universalist, walking into our services, any time, into the pulpit, and saying the right word in the right place.

The denomination is asked to read, it is asked to think, it is asked for moral and spiritual sympathy, and a boost, to make this church one of the most influential centers of boy work in America. Through its minister as Commander of the Manhattan Division U. S. J. N. R. in addition to his own local organizations, already this church, called "The Little Church on the Corner," is the capitol seat of at least 5,000 boys, and such is the achievement and story of our little church, whose people are struggling financially, whose pastor draws the smallest salary paid in this city or any other, one-half of which pays for his loft in a stony cliff. While we are not doubling our quotas to the denomination, and not trying to make Catholics and Jews Universalists, we are following the Master, we are living up to the "Golden Rule" principle of our own Mr. Nash and his followers, we are exerting an influence on youth, in its tenderest and most formative period. As such, no church shines brighter, no work is loftier, and no pastor or people happier, than those of the Washington Heights Universalist church.

The Social Welfare Director in the Field

Charles H. Pennoyer

The Rev. Stanley Manning, the Maine State Superintendent, called the director into his field for an extended visit of the churches. Mr. Manning himself has had different experiences in social welfare. He was at one time chairman of the local Council of Friendly Visitors and representative of the Federation of Ministers in the Council of Social Agencies at St. Paul, Minn. I was particularly helped by his counsel regarding a trip to the West and South.

The Congress Square Church at Portland, where Dr. James W. Vallentyne is the new minister, gave a cordial hearing to a Sunday morning discourse. Boy Scouts had a special part in the service. An interesting story is that of the Samaritan Association, which celebrated its 97th anniversary on March 5. This society was organized March 4, 1828, in the First Universalist Society, when the Rev. John Bisbee was minister. Its officers, as a rule, have been from this particular church, although all churches are represented in the ranks. Incorporation was Dec. 26, 1889. Mrs. Fred R. Farrington is the president. The members meet and sew for social service and the emphasis is on friendliness rather than any method of itself.

The Rev. Harry E. Townsend took me to Scarboro and South Buxton, where I preached and took part in the Sunday school. This is called a Community Church as well as Universalist, and the community pulpit was recognized as definitely in keeping with that idealism and with the service rendered by the fine social hall which is located next the church edifice.

I lectured at the Westbrook church in the evening, when other churches of the district were represented. Mr. Townsend has been settled here twenty years, and is a popular and effective leader in the community. He is chairman of troop committee of Boy Scouts. This church and another one in the country will use the community pulpit. Westbrook will co-operate in several ways.

Dr. James F. Albion called me to preach at Brunswick, where the usual full church was greatly interested, and where I spoke to the men's class. The community pulpit will be used here. Randolph Comee, Harry Varney and others of the church are active in social service. Prof. Austen H. MacCormack, Bowdoin College, worked as lieutenant with Thomas Mott Osborne while the latter was at the Portsmouth, N. H., prison. Mrs. Gertrude MacCormack, wife of Professor MacCormack and daughter of Dr. and Mrs. Albion, organized the local Girl Scouts and has been active in other social welfare.

Fairfield called me to speak to an interdenominational meeting, 350 people attending though it was a rainy night, the Baptist, Methodist and Universalist ministers taking part. The minister of our church here, Dr. Roderick J. Mconey, is making a successful appeal both to the church and the community. He and his men's club do a good service in helping men to find employment. Our church folks have been public spirited. Mrs. Edward Lawrence gave the public library, Henry C. Newhall gave the public park at the center and Mrs. Louise E. Newhall the public fountain. The Lawrence family also gave the fine high school building.

Earle R. Watson and others of the Y. P. C. U., together with the minister, the Rev. Judson P. Marvin, invited me to speak at a public supper of the Church of the Messiah in Portland. The honored guests included the secretary of the Community Council of Social Agencies, the general secretary and assistant secretary of the Associated Charities, supervisor of child welfare in State Board of Charities and Municipal Board of Guardians, executive of the Children's Protective Society, super-

intendent of Visiting Nurses Association, director Hospital Social Work, chief probation officer of County Court, supervisor of City Recreation Board, and our own church welfare workers, Fred Wish, probation officer, member of the Church of the Messiah, Miss Ruth Owens, director Religious and Social Education of the Congress Square Church, and Miss Marion L. Ulmer, office secretary of the State Sunday School Association, also of the Congress Square Church. The Church of the Messiah minister was earnestly interested, with State Commissioner of Education Thomas, Governor Brewster and others, that the Barwise anti-aid bill should pass the State Legislature especially in the interests of the public schools.

The visit to Bangor was in time to hear Prof. Clarence R. Skinner give a fine lecture at the annual Convocation. My speaking included a talk to the state Universalist ministers and an address before the fifty women of the Floral and Aid Society of the church. Carl E. Danforth, chairman of the church trustees, is vice-president of the Maine State Baby Saving Society, and W. H. Waterhouse, of our Oldtown church, is president of that body, an efficient social welfare agency which was organized by the Rev. A. J. Torsleff, now of Rutland, Vt., and in which movement that minister did good service as a field worker after he had served well for eight years as State Secretary of the Maine Anti-Tuberculosis Association. It was certainly pleasing to hear so many good words spoken of Mr. Torsleff's work. Elmar Boyd is city librarian, and Miss M. Ella Pendleton, who was president of the Y. P. C. U. on my first visit here, is assistant librarian in the public library. I had been expected to speak before the Community Council of Social Agencies, but trains could not get me there. The Chamber of Commerce extended me the courtesy of clerical service. One of the popular subjects of town talk, even of state talk, is the fine building now being erected in memory of the minister's daughter and called "The Dorothy Memorial." I am anticipating taking part in the dedication. Jews and Catholics are among the contributors. Dr. A. A. Smith has recently published an interesting leaflet as probation officer of Penobscot County. The frequent radio broadcasting of Sunday morning services is especially for the invalids and shut-ins of the church and community.

My next address was at the meeting of the Kennebec Valley District Y. P. C. U. at the Augusta church, after a supper by a young people's society. Miss Georgie Metcalf was in charge. I was asked to publish the program offered for the Y. P. C. U., and this will be sent out with the approval of Miss Mildred L. Towle, chairman of the Social Welfare Committee of the general Y. P. C. U. The Augusta minister, the Rev. A. F. Walch, is president of the Board of Councilmen of the city, vice-president of the Children's Home and vice-president of the Anti-Tuberculosis Society and is otherwise active in good works. There are nine Universalists in the State Legislature.

The Rev. Ernest H. Carritt gave me the opportunity of Sunday preaching at Lewiston. Later in the week I appeared again in this church to give the address at a meeting of social welfare leaders and church folks. Included among those present were the executive secretary of the A. R. C. Home Service, chairman of Red Cross Public Health, Municipal Health officer, police matron, secretary Travelers' Aid Society and Americanization worker, also our own church welfare workers, Mrs. Gladys Childs, acting general secretary of the Y. W. C. A., Miss Randilla Willard, director in International Institute work, and Mrs. Laura C. Carritt, Guardian of the Fire for Camp-fire Girls. It was then and there unanimously and enthusiastically voted to proceed with the organization of a Central Council of Social Agencies. Favorable discussion was given to several other definite suggestions. The Congregational minister was actively interested. On the committee to complete organization are the Rev. E. H. Carritt, chairman, and Mrs. Harry Childs of our church. Mrs. Carritt was song leader in the recent Y. W. C. A. drive. Mr. Ridley has just taken hold of the church troop of Boy Scouts. Correspondence is going on in regard to Central Council and other matters. The community pulpit idea is to be used, and especially in a near by country church.

At the Auburn church I gave an address before the Sunday school and another at the *large* Sunday noon Community Class, one at the Monday Men's Club supper and again at the general church meeting. The audiences were very responsive. The president of the community class is L. E. Moulton, principal of the city high school. George W. Bumpus is city clerk. Mrs. Leon Duane Rollins, president of the Ladies' Circle, is a voluntary visitor of the city charities. Two laymen, Ernest Strauss and A. Q. Miller, are directors of the Y. M. C. A. My address before the Lewiston-Auburn Pastors' Union at the Auburn Y. M. C. A., was thoroughly discussed and was also given considerable publicity and discussion in the papers. James E. Philoon will act as chairman of the Social Welfare Council. One of the reasons for the special interest of this church is the social welfare experience of the new minister, the Rev. Mountford S. Hill. He was organizer and director of the social service work for the Great Northern Paper Company, from 1919 to 1924, having to do with the nearly ten thousand employees, and a territory covering the northern half of Maine, bounded by New Brunswick on the east and Quebec on the west. The work included Americanization programs, varied entertainment, including motion pictures, library service, general education and the endeavor to fill leisure time with right recreation. I was assured that there would be a growing co-operation by this church.

I had the opportunity of preaching at Mechanic Falls church, which is a federation of Congregational and Universalist churches. The meetings were just then being held in the Congregational edifice, a change made necessary by the fact that the Universalist church was too large to heat and needed much repairing. The latter building may be eventually used for community service, as I emphasized. A large community chorus led the music. The minister, the Rev. H. S. Baker, gave notices of meetings of the Congregational woman's society and the Universalist Ladies' Aid. Mr. Baker was at one time a social worker in a Unitarian mission center in the New York City slum districts and naturally was enthusiastically interested in the message.

The Rev. Allen Brown invited me to the Rumford church and the address there was given at a meeting held after a general church supper. There was an interesting discussion and the church showed itself ready to co-operate immediately in community pulpit service and in study class. There is a forum class in the Sunday school. Dr. Payson Smith started his educational service career here as principal of the high school, and was a leader in the Sunday school. Later he became Maine State Commissioner of Education and now he is State Commissioner of Education in Massachusetts. Mrs. Marguerite McKenzie has charge of the Band of Mercy, which meets weekly and before the Sunday evening Y. P. C. U. Her mother, Mrs. Catherine McKenzie, is a daughter of Hon. James Brown, a Canadian Universalist who was born at Dundee, Scotland, served in the New Brunswick Legislature and as a minister in the Provincial Government, having to do with surveys. He died in 1870.

The Rev. Burte B. Gibbs is the minister of All Souls Church in the Deering district of Portland. Among his achievements has been the establishment of the minister's home. His live men's club invited me to be their guest at their supper, and an address was given to a general meeting under their auspices. A great deal of interest was aroused and the full community pulpit was ordered. Andrew G. Spinney is chairman of the church social welfare council. Westbrook Seminary invited me to address the students there and Dr. O. K. Hollister also extended the courtesy of clerical assistance. This institution, which has rendered a long and useful service in the education of young people of Universalist and other families, will open next autumn as a girls' school. This was recently so voted by the trustees. A special feature of the new order will be the piano department under the general direction of Mrs. Blanche Dingley-Mathews a noted musician.

I responded to the invitation of the Rev. F. L. Cann to preach at Pittsfield and to give talks to the Sunday school and classes Here is a fine men's club, a large community institution which

the minister has organized with 185 members. Mrs. Jessie C. Cann has organized a community chorus which gave a concert that day to a large crowd. The singers were from all the churches.

The minister of All Souls Church at Oakland, the Rev. Horatio G. Mann, is editor of the monthly paper published by the men's club, "to promote the welfare of our town and church." It was at a meeting of the church men's club that the movement was started for a Chamber of Commerce, and in that body twelve of the eighteen directors are Universalists, including the president, secretary and vice-president. Mrs. Ruth Mann has been Guardian of the Fire of the Camp-fire Girls, an organization backed by the Mothers' Improvement Club. It was my privilege to talk to the Senior and Junior Y. P. C. Unions, to preach at the evening service where a fine general choir led in the music, to address the high school students, to speak at the banquet of the American Legion and Men's Social Club in the Methodist vestry. One of the meetings was that called by the Universalist Ladies' Social in the social hall, when a large attendance of representatives from that society, from the Methodist Ladies' Aid, Baptist Ladies' Aid, Mothers' Improvement Club, Catholic Guild, Tuesday Club, Cascade Grange, and other groups, listened attentively to my address on "Social Welfare and the Public Health Nurse." Mr. Mann was introduced by Mrs. Guy W. Adams as the chairman of the meeting, and as one greatly interested in scoial welfare. It was a pleasure to so engineer the meeting as to get the crowd committed unanimously and enthusiastically to the idea of organizing a Public Health Association. The meeting voted to organize. J. H. Morse, member of the Maine Legislature, was recently a member of the official board of this church. Mrs. Bertha Adams is chairman of the church social welfare council. In ordering a community pulpit bulletin board the trustees of the church have asked for the fullest equipment, that is that which includes the panel for the lettering of "community pulpit" above this constant outdoor preaching center.

Yarmouth could not get open dates when I was free, but will try again. The Rev. C. L. Eaton was recently elected one of the directors of the Cumberland County Health Association. The Rev. E. W. Webber, superintendent of the State School for Girls at Hallowell, read a paper at the semi-annual conference of trustees and executive officers of state social welfare departments and institutions in the state Senate Chamber.

On the death of Charles Capron Wilmarth, of Attleboro, Mass., a visit was made to that city to make the funeral address. Mr. Wilmarth was active in social welfare service. His manufacturing interests kept him busy, but he gave himself unsparingly to his church and to his community. No one was ever more active, and through more years, in his church, and no one gave more volunteer time to social causes. Nearly all local and state church meetings found him present and he was a generous supporter. This interest inspired him to active service in the Associated Charities, Sturdy Hospital, Chamber of Commerce, Community Fellowship, Y. M. C. A. and other fields. His will very generously remembers the Attleboro Hospital. He also left bequests to the Doolittle Home, Murray Church, Boy Scouts, Girl Scouts, League for Girls and Women, Associated Charities, District Nurses and Public Health Association and French children in Europe. Thus his money continues to help as he actively helped while he was yet with us. He was an officer in most of these societies. He was a generous friend of this Department.

The minister, the Rev. Isaac V. Lobdell, invited me to preach at Murray Church, Attleboro, and to talk to the Sunday school. A record of the social welfare service of present day Attleboro would tell of the outstanding leadership in all good causes of Jospeh L. Sweet, who gave so generously to the public library and high school buildings, and other funds, and only recently led the local hospital drive by another large contribution. Mrs. Florence M. Sweet has also given herself unsparingly and of her means. Harold E. Sweet, ex-mayor and head of local and general committees and educational, religious and social institutions, has also supported every good cause. Mrs. Gertrude H. Sweet is the organizer and president of the League for Girls and Women. Edward P. Claflin has also been an officer and helper in Doolittle Home, Associated Charities, Y. M. C. A., Community Fellowship, and other bodies. Milford E. Bliss is president of the Associated Charities and of the Community Chest. Ex-Councilman Leonard I. Lamb has been head of Y. M. C. A. and temperance committees. Miss Kate W. Goff has been a leader in the Girls' Club, Mrs. Ella E. Semple an assistant worker in the Associated Charities, Mrs. Martha C. McRae the president of Sturdy Memorial Hospital Aid Association, Judge Ralph C. Estes the president and Mrs. Rena G. Rounseville the secretary of the District Nurses and Public Health Association, Mrs. Josephine L. Hammond, a member of the City Planning Board and head of the King's Daughters, Frank M. Payson an overseer of the poor, Dr. R. P. Dakin and Mrs. E. E. Richardson member of the city School Committee, Drs. R. P. Kent and W. E. Rounseville and W. O. Hewitt in different municipal health positions, Mrs. Everett I. Perry the secretary of Attleboro Chapter of Federation of Arts. The community pulpit service is being used here. I had the privilege, too, of briefly addressing the big crowd at the Community Fellowship.

The Rev. William D. Veazie invited me to South Weymouth, where I preached in the morning, spoke to the Sunday school, gave an address and practical program to the Y. P. C. U. and a lecture to the evening community forum. Here there will be an active social welfare council, with community pulpit, study, support and service. Miss Helen E. Courtney has done kindergarten work for the Elizabeth Peabody House Association in Boston's West End. Mrs. Frank Hanson is a member of the Public Health Department of the State Federation of Women's Clubs. The Rev. Elizabeth H. Goldthwaite has been Guardian of Camp-fire Girls, head resident of Annie McCarthy Neighborhood House in Somerville, Social Worker for Braintree Friendly Aid Association and the overseers of the poor, personnel director for R. H. White and Company and policewoman for the Metropolitan District Police Department of Boston.

Mr. Veazie also called me to speak again at his Norwell church. On my first visit the subject of community building was being dreamed of and the minister had led the young people to give a community carnival for the starting of a fund. The minister has succeeded in getting his people to buy a lot of land next to the church, and in getting church people and citizens generally to come together and break the ground for the community building. The structure will be completed during the summer. A full community fellowship service will be given at this center. There will be provision for theater, for dancing, for bowling, for basketball, for games and reading and all kinds of entertainment, recreational and educational service. It will be for the whole community. Mrs. Edith Young is a leader of the Girl Scouts. The community pulpit will be used here, too.

It was my privilege to give the evening discourse at the Rhode Island Conference in the parish hall at Woonsocket. This might be called a community house, as it is the city's best center of the kind and is already being much used.

The Rev. Harry L. Thornton opened his Framingham pulpit to me and I also spoke to the Sunday school and classes. Mr. Thornton was a delegate in January, 1924, to the National Citizenship Conference at Washington. Miss Helen Thornton will be the social welfare council chairman. Miss Harriet Flagg is going into social work as a profession. While a member of the State Legislature, Bernard F. Merriam was one of the social welfare committee of the House of Representatives in 1919.

I was privileged to preach in the Federated Church at Hyannis, Mass. I have been negotiating with a Presbyterian minister in regard to entering our church. Besides speaking at Crane Theological School, before the Boston Ministers' Meeting, and taking part in the dedication of the community pulpit at Norwood, Mass., I have attended meetings of the executive committee of the Massachusetts Conference of Social Workers at the State House, attended other meetings and prepared for trips to the Middle West and the South.

Reactions of Our Readers

We invite correspondence on questions suggested by what appears in the columns of the *Universalist Leader*, on denominational interests and on religion in general. The most effective letters are brief, clear and kind. We usually omit attacks upon our contributors written in an unfair and unfriendly spirit. As to the policy of the paper itself we give considerable latitude in criticism.

* *

HELP THE WALDENSIANS FROM OUR SERVICE FUND

To the Editor of the Universalist Leader:

The conviction among many of our leading Universalist laymen that a part of the funds now being raised for general purposes should be used for the extension of Christianity under denominational banners other than our own, is, I believe, a good idea in principle.

We are supporting work among the Japanese, and if these highly intelligent people as a whole adopt the Christian faith there are substantial grounds for believing that it will be built along liberal lines, analogous to those of our own liberal churches.

I think Japan is a most promising field for broad missionary work, but it must be confusing to the masses to be confronted with the differing claims of several denominations supporting separate and apparently distinctive missions.

It seems that here is a fine opportunity for Universalists, Unitarians, Congregationalists and possibly other Liberal Churches to pool their foreign mission interests in Japan and with a united front go to these finely-endowed people with the pure and simple religion of Jesus Christ.

As an interested member of the men's class of the Salem Universalist Church I find a somewhat pronounced indifference to foreign mission work as it is now conducted. The results seem thin and meager to most of our members, and there is substantial ground for this attitude.

Converts are few, and when one considers the large amount of money spent in Japan and China and elsewhere by our Protestant Churches the harvest is small indeed.

Some co-operative plan can be instituted as above outlined which will do away with much of this confusion and overlapping of effort, and undoubtedly a union of forces will in addition be an impressive economic gain.

Then again, have we not in our zeal for foreign mission work overlooked or minimized labor among people much nearer to us by race and religion than those above mentioned?

I have especially in mind those good friends of our own Protestant faith the Waldenses, who are so little known in America that in a class talk about them recently I found only one or two men of the group had ever heard of them.

Yet these heroic people were keeping the torch of religious liberty aflame long before the days of Luther and the so-called Reformation, and possibly but for their noble martyrs and spiritual zeal, Protestantism would still be fighting for its very existence.

I recently attended a meeting held under the auspices of the American Waldensian Aid Society and had the pleasure of hearing Pastor Guido Comba speak. Mr. Comba is a powerful exemplar of the simple and liberal Waldensian Protestant faith, and with his people is doing a wonderful work, not only among their own beautiful valleys overshadowed by the towering Alps, but throughout all Italy.

It is the oldest Protestant Church in the world, and while the valleys are still the heart of their cherished belief, the needs of the whole Italian people demand that the Church take her place in all the great centers of national life.

In conclusion the point I wish to make is that first things or causes should be considered first when planning for the distribution of any Special Gifts Funds, and surely these sturdy, thrifty and devoutly religious Waldenses should appeal to us more strongly than those of alien races and non-Christian beliefs. This Church is continuing her policy of strong emphasis on Christian education. The high schools in Torre Pellice are the only Protestant high schools recognized by the Italian Government, and with millions of illiterate countrymen lapsing from their ancestral faith and following so easily into atheism, they sorely need the illumination of Christian education and the ministrations of the Gospel of Christ.

There is no need for us to establish missions in Italy. The Waldensians are there. They are doing noble work among their own people, but they need help.

If this letter brings attention to a wonderful opportunity for constructive work along lines of least resistance, it will not have been written in vain.

John F. Browning.

Salem, Mass.

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IT NEVER CAN HAPPEN AGAIN

To the Editor of the Universalist Leader:

As we have never had the pleasure of meeting, you, I presume, are not to blame; but please don't do it again.

You know we men are trying to profit by Dr. Benton's address to the Comrades last week, and are trying to not leave all to the "devoted women"—God bless 'em, what would we poor men do without 'em (see page 21 of March 21st *Leader*). How I do wish Dr. Gray's Sunday morning sermon could have been broadcast over all the world. I am certainly glad that we are placing the emphsis on the life and words of Jesus, rather than talking *about* him. But I must run along, you are busy, I know.

F. Marion Yager.

Philadelphia, Penn.

We addressed Mr. F. Marion Yager as a woman, and printed it in the *Leader*.

With Dr. Marion D. Shutter very active in the great Northwest and the late Rev. Marion Crosley a vivid memory, we ought not to have jumped to the conclusion that Marion meant "a devoted Philadelphia woman," the caption which we put over his letter in the *Leader*.

We are sorry that the mistake happened and will see that it does not happen again.

Editor.

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ON NEGLECTING OUR DUTY TO TRUTH

To the Editor of the Universalist Leader:

Your editorial, "Are Liberals Missing the Way?" brings to the front a very interesting topic for discussion. Upon some of the aspects of the subject I fear that there is considerable confusion in the thinking of many of our people.

Certainly we should co-operate in humanitarian service with other people regardless of their theology, when by such co-operation we can better serve humanity than we could serve it working independently.

The end is not co-operation, however. That is merely incidental. The end is the uplift of mankind and the advancement of the truth. Militarists and pacifists both seek the end of peace. We can not reasonably ask them to co-operate.

There are undoubtedly cases where we should co-operate with the Orthodox. But we must be on our guard lest the spirit of co-operation and good fellowship lead us to neglect our duty to the truth. Friendliness toward people must not become acquiescence to their beliefs.

To be a liberal means to be always open-minded toward new revelations of the truth. Too many seem to think that willingness to tolerate ancient error is the test of liberalism.

The duty of contending for the truth as it has been revealed to us was plainly stated by Hosea Ballou. We would do well to remember his words:

"As all false doctrines are calculated to injure those who

are deluded by them, I feel impelled, as a friend to my fellow creatures, to dissuade them from such views, if in my power.

"A desire to benefit our opposers induces us to wrestle with them, to meet them on every question, and if possible, to enlighten their understandings, that they may see, and know, and rejoice in the truth."

I think this aspect of the subject needs emphasis. I think this is what the *Christian Register* is pleading for.

Edward A. Lewis.

Stamford, Conn.

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EXPLANATION SOUGHT

To the Editor of the Universalist Leader:

Referring to your editorial, page 1, issue March 28, please let me know why you can not *fully endorse* the following in regard to J. G. Sargent:

"He is a Vermonter, a Republican, a Tufts man and a Universalist, which makes him about all he ought to be."

C. R. Marvin.

Mt. Vernon, N. Y.

Our reference, made facetiously, was to that part of the remark which said, "makes him about all he ought to be." There might be difference of opinion as to whether or not anything else in life is worth while except the four qualifications mentioned. We are in fact enormously puffed up over having a Universalist in the Cabinet and to have him interested in our Washington church. We wish there were twenty more like him—Vermonters, Republicans, Tufts men and Universalists—to help build up the Washington church. We are independent rather than Republican, from New York rather than Vermont, from Union instead of Tufts, but we are Universalist and strong for our church kin.

Editor.

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AN OPEN LETTER TO MR. H. FUNK

Dear Sir:

Your letter of recent date is before me and I am moved to reply through the columns of the *Universalist Leader:*

In offering me a certain reference work you say:

> "You know, as every busy minister knows, how often and how abruptly emergencies and occasions arise requiring you to speak or participate at some function with little or no preparation, and you also realize the tremendous importance of being able on such occasions at short notice to give expression to just the right thought required for comfort, information or edification of your hearers. You don't need to be told how valuable it is to have your hearers give voice to such remarks as 'What a splendid address our pastor made at the funeral,' 'Did you notice how beautifully Rev. Brown spoke at the high school last night?'
>
> "This book will help you to attain this facility."

As I understand this offer, you appeal to me, a minister of the gospel, to use other men's thoughts, utter other men's sentiments, and probably in other men's words. You invite me to do that which would render me a pretender, a deceiver and a plagiarist. You suggest or imply that I should dishonor the ministry by being dishonest in my methods.

You appeal to an unworthy motive when you suggest that it is "valuable" to have people praise my remarks when they are not really "mine."

This "offer" of yours is on a par with many which we clergymen are receiving, some of which offer us "sermons from 25 cents to $50 each," and others which offer us "addresses for the many occasions for which a busy minister is called upon."

Like them you are seeking to undermine the integrity and character of a profession which is supposed to represent the highest standards in each.

I therefore do not simply decline, I absolutely repudiate your offer. It may not be entirely out of place for me to remind you of a well-known prayer which asks that we be not led into temptation. I should object even to using that prayer as "my own."

Incidentally, it seems not to have occurred to you "how valuable" it might prove to have your hearers' remark, "How singular it is that Rev. Messrs. Brown, Smith and Jones used exactly the same words in their prayers and addresses," or "How singular that Mr. Jones in the ——ist church in the morning, and Mr. Brown in the ——tional church in the evening, said exactly the same thing to the high school students."

I often wonder what some of you publishers think we ministers find of such compelling importance that we must devote our energies to it, and provide ourselves for our chief functions out of other men's resources.

(Rev.) Harry Adams Hersey.

Canton, N. Y.

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OUR BALTIMORE MINISTER ON BACKING OWEN YOUNG

To the Editor of the Universalist Leader:

Thank you for your splendid editorial on Owen D. Young and his efforts to establish the Walter Hines Page School of International Relations here at Johns Hopkins University. Here is a splendid undertaking in which every Universalist should be interested.

I feel that the committee in charge of the disbursement of our World Service Fund could make no finer and more worth while expenditure than to make a contribution from this fund toward this splendid undertaking. I sincerely hope that they will do so.

Hal T. Kearns.

Baltimore, Md.

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ON THE PRAYERS

To the Editor of the Universalist Leader:

Let me send in a line of appreciation for "Our Prayers Together."

There is surely something for the needs of all in every instalment. I value this department most highly. Thank you for it.

Fletcher Osgood.

Chelsea, Mass.

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SHOULD COLLEGE DEBATERS EXPRESS ONLY THEIR CONVICTIONS?

To the Editor of the Universalist Leader:

May I express to you my congratulations on your virile, liberal journal, in which you discuss live questions, allow liberty of prophesying even when it disagrees radically with editorial preference, and in fact treat things that are of interest to our present day living. Your insistence that "a wretched blunder" is made by any soft pedal policy on live questions of the day is refreshing in this time of compromise and polite evasions.

But may I suggest that it would be well to go a bit further, and not only insist that students should study and debate *debatable* subjects, but also should not give their effort to prove things which they can not conscientiously endorse. My father used to insist that no one should debate or speak for a thing which he did not believe. And I am convinced that the lax professional morality of lawyers, and their inability to understand why people can not approve of their saying things they know are not so, come from their habit of debating on the wrong side of questions, which they would not do save for money involved.

College students should debate, but they should give their enthusiastic arguments only for what they consider to be the truth. The Greeks could play the game of the intellect; but it ruined them in the long run. A man should never express a sentiment that he can not thoroughly endorse with all his heart, soul, mind and might.

When I express this idea to my son, who has been captain of a debating team in college, he does not agree with me; and I

can not expect him to, because his college teaches him otherwise.

For several years I have had real debates with Mr. Percy Ward, the permanent lecturer of the Rationalist University Society of Chicago, who is also president of the Rationalist Society of America. We enjoy these debates because Mr. Ward and I disagree frankly and honestly, and when we speak it is not a make-believe affair. He is a rationalist and an atheist; I am a Christian theist. He is anti-prohibition and a pessimist; I am a prohibitionist and an optimist. We have debated on the existence of God, a future life, temperance, whether Jesus was of value to the modern man, etc.

But in these debates we were honest and sincere men, and that made it interesting to people who came out to a paid meeting in the Loop, Sunday, in Chicago, when churches had to close during the summer.

To state the truth as one sees it is one of the most enchanting things in life. There is an intoxication about it that leaves no bad after effect. Every successful public speaker has it at times.

Why should not the colleges have debates, but insist that the young debaters should express only their convictions? Study all sides of course, but if a man or woman has nothing to say, why should he say it?

Yours for greater honesty in speech,

Carlyle Summerbell.

Keokuk, Iowa.

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STOPPING THE PAPER

To the Editor of the Universalist Leader:

I do not wish to renew my subscription to the *Leader*.

I see nothing Christian-like in the hateful little way you attack the Ku Klux Klan.

"It is as impossible to soil Klan truth by any outward evil touch as it is to soil the beauty of a sunbeam. The laws of the Klan are clean, good, and based upon the eternal verities of nature and revelation."

Mrs. Charles F. Whitaker.

Binghamton, N. Y.

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THE CHURCH IN ACTION

To the Editor of the Universalist Leader:

There has come to my desk a leaflet entitled, "The Church in Action," issued by the Universalist Church of the Good Shepherd at Springfield, Vt., of which the Rev. Robert Arthur Nunn is the minister. On the first page there is a picture of the beautiful church, together with information concerning its location and the minister's residence. On the inside pages appear pictures of our General Superintendent, Dr. Lowe, and of the Rev. Clifford Stetson, one of our missionaries in Japan. There is also a picture of the splendid missionary plant at Shizuoka.

In addition to the announcements of the activities for March, there are the statement of "Our Spiritual Program," "A Call to Prayer for Our Church," by Dr. Lowe, and an account of a Christmas Sunday morning in Shizuoka and a statement concerning Mr. Stetson, as follows: "The story is told of an aged widow and her daughter living in poverty on a little rundown farm in a sparsely settled neighborhood. The side of their cottage facing the seldom traveled road had never a window, and the dream of the lonely pair was to save enough so that they might have a window put in from which they could see the road and passing vehicles and folks and get into touch with the outside world.

"Our church home has pictures on its walls. We prize them highly. And never do we look at them but pleasant memories come thronging. There is an inspiration in these memories that helps to fit us for our tasks. We shall do better work in the grateful memories of these friendships. When Clifford Stetson came to live in our house the spirit of Joyousness, the hopefulness and buoyancy of youth, came with him. Through he has gone to the other side of the world our thoughts follow him. Our house has many windows and from that one opening unto the East you may see, if you are far-sighted and keen-sighted enough, the church and school where he is busy in faraway Japan. He is still ours; and having him, we have interests that do us an incalculable service; for they save us from the peril of becoming narrowed and selfish to the limits of this particular parish. They make us world citizens."

Such is the effort being made by Mr. Nunn to acquaint his people with the activities of our denomination. It is a good thing to do.

Harold H. Niles.

Denver, Col.

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THE PARABLES OF SAFED THE SAGE

A Parable of the Probability of Rain

I and Keturah were in a Strange Land, and our Ship cast anchor in an Harbour of a Strange City. And we were on shore for the day and the evening. And when it was dark, we returned unto the wharf, and we waited for the tender that came from time to time and carried passengers back and forth between the ship and the shore. And the night was pleasant, and the situation was new, and we were in no haste.

And not far from us upon the wharf was a group of folk, and we knew them not who they were, nor to what country they belonged, until they began to sing. And this was what they sang:

Oh, it ain't a-goin' to rain no more, no more, And it ain't a-goin' to rain no more; But how in the world can the old folks tell That it ain't a-goin' to rain no more?

And Keturah said, They be some of our own passengers, and they are awaiting the tender, even as we are.

And I said, Keturah, They be Young Folks that have had the advantage of a Colledge Education.

And Keturah said, The songs that the young folk sing in Colledge now are about as sensible as those that thou didst learn in Colledge.

And I said, These Young Folk have accepted their expectation of the weather on the testimony of the Old Folks. That is according to the spirit of American Youth. But they have also the spirit of inquiry, and they ask, saying, It rained when the Old Folks were young, and it hath rained at intervals ever since, *ergo*, which is Latin, which they learn in Colledge, How in the world can the Old Folks tell that it ain't a'goin' to rain no more?

And as we were speaking the Young Folk sang more, and I said unto Keturah, Listen unto them now, as they inquire, saying, But how in heck can I wash my neck if it ain't a-goin' to rain no more? For the men who have made History have largely been unconcerned about the washing of their necks, and more concerned in the saving of them from the rope.

And Keturah said, I know no reason why a man may not be Cleanly and still make history.

And I said, How recently had Spartacus washed his neck before his brave revolt in the arena? And how often did the crew of Columbus wash their necks on their way to discover America? And when the Ten Thousand of whom Zenophon telleth beheld the Sea, and shouted in every classroom of every Colledge in Christendom, Thalassa, Thalassa, was it for the washing of their necks that they were concerned? And Leonidas and the three hundred Spartans who kept the pass at Thermopylae, were they not rough-necks? Diogenes used his tub for other purposes than the washing of his neck. And King James is said never to have washed so much as his hands.

And Keturah said, What hath that to do with the case?

And I said, These young folk show Progress in matters of Personal Hygiene. They show concern for that which did not trouble antiquity. Yea, moreover, and they show the spirit of Optimism which belongeth unto youth. For the rain hath spoiled many of the best laid plans of mice and men.

And just then the tender came alongside, and as we stepped aboard, and as the boat moved out through the shifting shadows of the Harbour unto our ship, the Young Folk sang, yea, I and Keturah, we sang with them, Oh, it ain't a-goin' to rain no more.

Understanding Our World

The Opium Conference

The Second Opium Conference has now terminated its long labors.

This is not the time for the conventional president's speech of appreciation and farewell. The issues in this Conference have run too deep for mere generalities regarding international co-operation and good-will. At whatever risk, I must attempt to approximate a picture of what has here happened. I shall, therefore, speak as frankly and as unconventionally as some of the delegates already have spoken.

The Opium Conference, I say unhesitatingly, has been the most difficult Conference in the history of the League of Nations. We have touched on the centuries-old practises of the East; we have come hard against the economic status of several nations; we have found ourselves confronted by the most complicated and baffling details; we have seen the struggle between the smuggler and the law-enforcer; and yet we have had to safeguard legitimate rights and legitimate uses of drugs when fulfilling their errand of mercy in alleviating suffering. The drug question is both a boon and a curse to civilization; it contains much that is good as well as much that is bad; but where it is bad it is like a many-headed Hydra rearing its ugly features despite all precautions in most unexpected places.

The Conference opened on Nov. 17 with forty-one states present, including four non-members of the League. It sat till Dec. 20, when the combination of the holidays and the breach of opinion already manifested made adjournment desirable in order to give the delegates opportunity to consult their Governments. The Conference resumed its work on Jan. 19 with three of the delegations reinforced by new delegates. On Feb. 6 the delegation of the United States of America, and on the following day that of China, withdrew because of disagreement with the progress of the Conference. To-day, Feb. 19, we complete our work, and immediately the long process of signature, ratification and execution of the resultant Convention begins.

No League Conference has ever lasted so long. For nearly seventy days we have been in session. Thirty-eight times we have met in plenary conference and over 100 times in sessions of commissions, committees or sub-committees. The effort and the material labor expended is well illustrated by the single fact that over two million sheets of paper have been distributed.

It may well be so. The farther the Conference has gone into the questions before it, the more difficult have these questions become. Superficially simple as the problem of drugs appears to the uninitiated, it is in fact so many-sided, involves so many totally unexpected angles and reaches so deep into the habits of peoples and the practise of governments as to be almost hopelessly baffling. The one incontrovertible fact is that there is no simple or single panacea.

Opium is used in widely different ways. Amongst the 300 million people of India it has been eaten for centuries, and, whether the practise be good or bad, it could be done away with only by action going to the root of Indian life. Among other Far Eastern people, especially the Chinese, it is smoked, usually as a heavy stimulant, and is as difficult to abolish as any other human frailty. In the West, it is manufactured into drugs, some harmless, some neutral, some highly dangerous, and capable of being at one moment the curse, and at the next the blessing, of society.

Production is essential—over-production disastrous. How, then, can the line be drawn? This Conference has recognized that opium and coca, not to mention Indian hemp, the basis of hasheesh, are usually grown in less strongly federalized governments where control is difficult; it has seen that they are so small in bulk as to make their growth profitable even where there are no railroads to transport them; it has had to admit that their production and sale has long been an established and often a perfectly justified feature of the economic system of certain states; it has learned that they are sedulously sought by a small coterie of people willing to poison their fellows for profit; and it has been brought face to face with the fact that their highly concentrated value makes them the joy of the smuggler and the despair of the law-enforcer.

The Conference has not solved these problems; it has not removed the world's drug evil. It makes no claim to complete success. On the contrary, it frankly recognizes that it leaves behind it questions which will not be solved for years, possibly even decades.

Yet I do unhesitatingly believe that this Conference has struck a most powerful blow at the drug evil. The immense publicity which has been had from its open debates in an international center has sounded a warning of the drug evil which will be heard in the far corners of the world. The facts which have been brought out here and the education there has been both of the delegates and of public opinion have put the question in a light never before possible.

That, I think, is the great cardinal result of our long deliberations. The drug problem is now before world opinion and will stay before world opinion until it is solved. We have taken certain detailed steps here; we will take more to-morrow, and still more the day after, but the outstanding fact is that we have started on a road which eventually can lead only to success.

Apart from publicity, the Conference has greatly strengthened the Hague Convention of thirteen years ago. The general principles enunciated in that document have now been provided with the mechanism for their realization. The first step has been taken towards the constitution of that international control which will eventually destroy the evil aspects of the drug traffic.

The keystone of this control is the Central Board of eight permanent and disinterested experts who are to be armed with all the statistics which the Governments can provide as to the nations' legitimate requirements for production and manufacture. This Board will in effect be a great fact-finding body which in a few years should cast its light of publicity into the darknesses of the drug question and allow the world to distinguish the good from the evil. Then, and then only, will we have the data essential for an intelligent and scientific course of action.

That, however, is not all. Should statistics prove that any nation's territory is being used for an importation grossly in excess of its needs and obviously a danger to others, the Board can recommend the cessation of shipments to that nation. The mere threat of such action and the mere danger of an aroused world opinion should constitute an almost irresistible weapon which it may be expected will never have to be used.

Obligations as intricate and complicated as the drug problem itself have been accepted by the Signatory Powers to make all this mechanism effective. Estimates of needs; statistics of production and of manufacture; control and supervision of factories; extension of the system of import and export certificates; provisions for the control of transshipment and for free ports; even, for the first time, I believe, provisions as regards transportation by air; all have been incorporated in this new treaty in order to prevent any possible leakages. While no one, I think, suffers under the delusion that the present system is watertight, all of us, I am sure, feel that its imperfections can be overcome as they manifest themselves with experience.

If manufacture and transit have been well cared for, the same success can not be claimed for production. The American principle for a limitation of production to medical and scientific purposes, though accepted as a principle by both the Advisory Committee on the Traffic in Opium and the Assembly, has not been included in the Convention as a contractual obligation.

While, again, no one disputed the rightness of this principle, the objections by the producing countries to its immediate acceptance as a binding obligation made it obvious that years will be required before the principle will become effective in fact. Every possible effort was made, even up to the last day of the Conference, to find a solution, but when no solution appeared possible, the frankest and the wisest course seemed to be to strengthen the original provisions of the Hague Convention. The difficulties before the immediate acceptance of this proposal were two-fold: first, international control has not yet become sufficiently accurate and scientific to justify the world in attempting to reduce and to apportion production amongst the various nations, and, second, the producing nations would find themselves faced by grave economic and political difficulties if they attempted brusquely and without alternative compensation to reduce a commerce deep-rooted in custom and in large part at least justifiable.

The way, however, has been pointed out. On the one hand, the producing countries realize that in total they are providing far more drugs than the world needs; on the other, the world realizes that the reduction of production can take place only on a scientific program and with due regard to existing legitimate interests. Such a sharp clarification of the situation is the first essential on the road to ultimate success. Facts are needed in order to apportion the reduction, and alternative economic activities are essential to meet its losses.

Similarly, only a limited progress can be claimed as regards the smoking of opium in certain Pacific countries. While this question was the sole item on the agenda of the First Conference, nevertheless a joint committee of that Conference and this was created to hear and to discuss the American proposal for a total suppression of that practise within fifteen years. Agreement unfortunately was not reached, as the countries where the practise is temporarily permitted under the Hague Convention felt unable, with the exception of Japan, to accept the immediate initiation of that period of suppression on the ground that the present heavy smuggling would render such acceptance illusory. Instead, they strengthened their measures for the control of the practise and accepted the principle of total suppression within a fifteen-year period provided that that period should not begin to run until some outside international authority, such as the Council of the League of Nations, rules that the danger from smuggling has ceased. This result, however, was unacceptable to the American delegation, which, very largely for this reason, withdrew from the Conference. Regrettable though this withdrawal was, I feel that our Conference did what was in its power to do, to provide a solution which would go far enough to convince the American delegation that real progress was under way and not too far to appear impracticable to the Powers immediately responsible for the administration of these territories.

Such, then, is the broad outline of the results of our eight-weeks' effort—an unprecedented publicity, a thorough appreciation of the facts and the difficulties of these immensely intricate problems, the creation of a real mechanism for the day-to-day execution of the Hague Convention, an understanding of the problem of the limitation of production which is essential for final success, and a thorough discussion, even without final agreement, of the prepared opium problem. More and more as we leave behind us these surcharged, and at times even hard, moments through which we have passed, I am sure we will begin to see that, after all, the sun is not far from breaking through the clouds.

One special consideration I would mention: the most serious and the most unfortunate incident of the Conference, namely, the withdrawal of the delegation of the United States of America. Utterly unchallengeable, I believe, is the statement that that delegation, by its boldness, its directness, and its devotion, had given a supreme impetus to the whole anti-drug campaign. Important political personalities had thrice crossed the Atlantic to help in our discussions and this time had been away from home nearly four months.

No voice was raised, and indeed, I believe, no voice can be raised, against the justice of the principles enunciated by the American delegation. The only question is as to the moment when they can be realized. The American delegation contended for immediate action; the other delegations felt that time was required. Without taking position between these two viewpoints and with full recognition of the generosity with which the American delegation has given us of its time and its activity, I can not but express my own regret, first that the delegation should have felt it necessary in any circumstances to withdraw, and secondly, that it felt it necessary to withdraw before the end of the Conference.

We cherish, however, the statement of its chief delegate that this immensely intricate problem of drugs can be solved only by international co-operation. We have tried since the withdrawal of the delegation not only to take no action which might make its renewed co-operation more difficult, but even to carry out, so far as we understood them, the various viewpoints which it had advanced. Despite our efforts, however, I feel confident the Convention would have been an even better one if the delegation had remained to the end. Nevertheless, we look back on America's attendance with gratitude for her energy and regret for her departure. We have gladly safeguarded America's right to co-operate in the choice of the Central Board and in the general execution of the Convention and we venture to hope that it will not be long before she will as gladly return to the world-wide movement which we have launched here.

In closing, let me again reaffirm my conviction that the drugs question has entered upon a new period. It is now caught in the day-to-day machinery of the League of Nations. It can not escape. Where the Hague Conference adjourned without leaving behind it either organization or permanent machinery, this present Conference is but the opening step in a movement which will accelerate from day to day and from month to month. Within a week the instrument which you sign to-day will be dispatched for the ratification of the parliaments of the world; within a month the Council of the League will have before it a report on the First Conference; within the year, many of you who are delegates to this Conference will be reviewing these questions in a broad way at the Sixth Assembly of the League of Nations; and within a reasonable time we may hope that the mechanism which we have here provided will be set in motion to bring into being the Central Board. From to-day on, then, I think we can count that the very intricate and the very many-sided campaign which we have outlined during the past eight weeks will follow on and on through its various successive stages until this terrible scourge, from which so many different branches of the human family are suffering, shall finally have been laid to rest.—*From the address of M. Zahli (Danish), president of the Second Opium Conference, at its closing session.*

Articles from the American Proposals

Article 1: The contracting parties shall enact effective laws or regulations for the control of the production and distribution of raw opium and coca leaves so that there will be no surplus available for purposes not strictly medical or scientific.

Article 6: The contracting parties shall take measures for the gradual and effective suppression of the manufacture of, internal trade in, and the use of prepared opium.

Article 7: The contracting parties shall probihit the import and export of prepared opium.

Article 9: The contracting parties shall enact effective laws or regulations to limit exclusively to medical and scientific purposes the manufacture, sale, and use of morphine, cocaine and their respective salts and derivatives. They shall co-operate with one another to prevent the use of these drugs for any other purpose.

Article 20: The contracting parties shall enact laws or regulations making it a penal offense to be in illegal possession of any of the substances to which this convention applies.

Home and Children

THE CROCUS TOLD

The North Wind breathed to the ear of Spring,
"Let us tease the children who watch for you."
Then he scattered snow on the waking green
And kissed to frost all the morning dew.

The pussies shivered along the bough,
The lilacs murmured, "'Tis growing cold,"
And the children feared that the Spring had flown,
But the Crocus told.

Oh, gold and purple and spotless white,
Each wee brave head through the earth came up.
The sky smiled greeting, the frost, ashamed,
Was melted to dew in each fairy cup.

The Bluebird, caught in his Southward flight,
Stole back, ashamed he had feared the cold,
And the North Wind growled, "I had cheated them,
But the Crocus told."

Phila Butler Bowman.

* * *

"TIPPY"

HIS name was "Tipperary," but everybody called him "Tippy." He was just a little yellow dog with great fathomless eyes that expressed a depth of affection unknown to many a human heart. He had a very wise and intelligent face, while his long silky ears rose and fell with every change of interest. And then that waving white-tipped tail! Eyes and ears and tail, all were eloquent of Tippy's interest in life and of his attachment and affection for his little circle of friends. For he was a "one person" dog, giving his allegiance, first and foremost, to his mistress. She was the object of his true affection; she understood his needs, looked out for his comfort, protected him from evil, and was repaid by a devotion such as only true dog nature can display.

He gave to his master what was left over of the trust and affection of his nature. He had a very limited circle of friends and accepted only the friends of the family. These he never forgot. For strangers he had little interest, simply ignoring all attempts at acquaintance and acting utterly indifferent to any blandishment. More than once he has been called unjustly "a little snob" because of his attitude. But how wise and intelligent when with his chosen friends! "Do you know, Tippy always reminds me of Lord Bryce," exclaimed a lady friend, with all due respect for that well-beloved nobleman who interpreted America to the Americans. And there were points of marked resemblance not unfavorable to either party. High intelligence, wisdom, and understanding belonged to both, and Tippy's face was not unlike that of the distinguished lord.

Born on a New England farm, Tippy's ancestry came from old world stock of the very best. How far back his English terrier blood may be traced is a problem worthy of profound study. His forbears may have followed the fortunes of nobility or given allegiance to the humbler squires. Be that as it may, Tippy inherited the best of terrier tradition. This was on his father's side. But on the mother's side he was descended from the shepherd stock of the Swiss valleys, not the large collie type, but the diminutive breed found only in certain districts of France or Switzerland.

And how these inherited traits cropped out! When about a year old, Tippy had had no experiences with cattle whatsoever. Taken on a picnic-outing to a friend's bungalow on a distant mountainside, he promptly disappeared, much to the alarm of his mistress. Tippy had discovered a herd of cattle ranging over the mountain pasture of many acres. At once he set himself the task of rounding up the strays and driving the herd down to the farmer's gate. We watched him starting the herd, dashing into the underbrush to bring back a reluctant heifer, snapping at her heels, crouching to avoid her flying hoofs, avoiding her horns when she turned upon him, and forcing her to join the herd. This he did not once or twice, but frequently, using all the tricks and training of an old dog. Tippy completed his task and was finally persuaded to return to the bungalow. His action proclaimed a task well done. Yet this was his first experience with cattle. "Give that dog a pail and he'd milk the herd," was the amused comment of one of the guests.

Tippy was always master of himself. When in the woods or clambering over the rocks, he was as self-confident and sure-footed as a mountain goat, but he disliked water. He would jump a brook, but never wade across. He would shun a larger body of water. It was only as an act of martyrdom that he endured his regular bath at the hands of his mistress, and once he actually forget himself and snapped, but only once. Then with eyes that fairly pleaded, he begged for forgiveness. Tippy's tail was the barometer of his feelings. "Mister, your dog's tail is a big question mark," called out an observant small boy. And it was so. The little dog was alive from sparkling eyes to tip of tail, which he carried curled up over his back like a waving signal.

He always knew what was required of a well-bred dog. As an automobile traveler he had no equal, always accommodating himself to circumstances. He established an excellent reputation for himself in the big hotels of Boston, New York and Washington. He preferred the elevator to the stairway, always. He had a very loud bark for a small dog, but barking in a hotel was taboo, and somehow Tippy understood it and never transgressed. He always remembered his room, if not the number, but he could not count the number of flights. That seemed somehow to bother him. Tippy had several tricks, mostly self-taught. When ordinary begging failed to gain its end, he would sit up and *sing*, not the ordinary bark or sneeze, but he would produce a series of sounds not unlike some modern music.

Tippy's life is ended. Whether he is in the happy hunting-grounds, or what form of heaven he is enjoying, we know not, but this we do know, that rarely does a human being give to another greater love and affection than Tippy bestowed upon his circle of friends. He who has never known the affection of a dog like Tippy has missed something in life.—*Herbert Botsford, in Our Dumb Animals.*

SOCIAL LEGISLATION

We recently read an announcement in the newspapers that, as a precaution against typhoid fever, Isaac D. Rawlings, Director of the Illinois Department of Health, had forbidden the eating of raw oysters in Illinois after Jan. 15. Ever since this dispatch appeared we have been looking for an uprising of the people in vindication of their personal liberty thus outraged by this tyrannical order. Can anything be more despotic than this action of Director Rawlings? Think of it! This government official is actually breaking into the homes of the citizens of Illinois, invading their dining-rooms, sitting down at their tables, and dictating to them what they shall and shall not eat. Strangely enough, however, nothing but approval seems to be expressed in regard to this action of the Illinois Department of Health. And why not? For the Department is plainly enough forbidding the eating of raw oysters in the interests of public safety. *But*, if such action is not only just but worthy of approval in the case of infected oysters, why is not the same action just and worthy of approval in the case of liquor? In other words, have we not in this ban of Director Rawlings placed upon the eating of oysters, the exact parallel to the ban placed by the Eighteenth Amendment on the drinking of liquor? The two things, to our way of thinking, are identical. It is high time that the people of this country came to see that the Eighteenth Amendment to the Constitution is not in any sense of the word an instance of paternalism. It is not remotely related to any kind of sumptuary legislation. It has nothing to do with any attempt to impose upon the public life an arbitrary standard of morals. It is simply another instance of what we know to-day as social legislation. It is to be classified with sanitary laws, tenement laws, traffic laws, and all other democratic attempts to protect the public welfare. If raw oysters were always carriers of typhoid fever, a permanent prohibition would be established against them. A glass of liquor is always infected with disease, crime, misery, insanity, and all kinds of social ill. The prohibition amendment against it, therefore, is right, and will never be removed.—*Unity.*

* * *

ACCURACY! ACCURACY!

Some people never miss an opportunity for contradiction. The fact suggests to the *Edinburgh Scotsman* the story of the woman who was traveling through North Wales.

"My, aren't those mountains high!" exclaimed an admiring fellow passenger.

The contradictory one looked out of the window and sniffed.

"Only the tops of them are," she protested.—*Youth's Companion.*

* * *

TWO SURPRISING FELLOWS

Your cab driver is likely to surprise you some day—that is, if he is at all like either of the two that Mr. J. B. Bishop describes in his biography of A. Barton Hepburn.

A Columbia professor had an engagement to lecture in Meionaon Hall in Boston. He took the one o'clock train, due at six, to meet his engagement. The train was late, and the professor was nervous lest he keep his audience waiting. When the train reached the station he rushed out and called a cab.

"I want you to drive me to Meionaon Hall as quickly as possible," he directed.

"All right, sir, step right in," replied the man.

"Are you sure you know where Meionaon Hall is?" inquired the professor anxiously.

"Know where it is?" exclaimed the driver. "Why, my dear sir, it is a most celebrated hall; distinguished men from all over the country come there to lecture. The name is from the Greek, signifying smaller, and it is situated within Tremont Temple."

"You get in and ride, and I will drive," repled the professor admiringly.

Another professor—a member of the faculty of Harvard—had an engagement in New York. When his train arrived he took a taxicab to his hotel. As he was reaching into his pocket for the fare he accidentally pulled out a pocket piece. Seeing his mistake, he said smilingly to the cabby:

"Ha, that would hardly do for a fare, but you may be interested to know that that coin is more than two thousand years old."

"Oh, come off," replied the fellow incredulously. "It's only 1919 now!"

* * *

A LITTLE BIRD WRITES COPY

There are many stories about Horace Greeley's handwriting, which is said to have been the worst ever seen even in a newspaper office. Perhaps the best of the yarns is the following:

There was only one compositor in the *Tribune* office who could read Greeley's copy. One day while the compositor was out a bird had flown into the office, walked into some printing ink and then on a number of loose sheets lying on the floor.

"Why," said one of the printers, picking up a sheet, "this looks like the old man's writing."

So saying, he fastened the sheets together and put them on the absent compositor's case.

Presently the compositor came back and with all eyes turned on him picked up the sheets and to the amazement of the room started setting up the supposed "copy."

Presently, however, he hesitated at a word and asked the man nearest him what it was.

"How should I know?" was the reply. "You know that you alone can read the old man's writing. Better ask him."

Reluctantly the baffled compositor took the sheet to Greeley's sanctum.

"Well," said the great man, "what is it?"

"It's this word, Mr. Greeley."

Greeley snatched the sheet from the man's hand, looked at the alleged word and threw himself back with a snort of disgust. "Why," he shouted, "any fool could see what it is! It's 'unconstitutional!' "—*Youth's Companion.*

* * *

THE PROOFREADER WAS PROBABLY THERE

Western Paper: "At Norton Hall last evening an enjoyable entertainment was prevented by the Handel Male Quartet."—*Boston Transcript.*

* * *

ROMAN NUMERALS

"Will you please join me in a campaign," writes John Macy, "a rampage, to abolish the use of Roman letter XCVII for plain, readable, understandable letter, or figure, 97? I am a bit of a book crank and I own a Baskerville Congreve. Nothing rare about it, but it is nice. When I show it to my friends I always have to compute that MDCCLXI at the bottom of the title page means 1761. I have recently been making over the proofs of a book of my own, a poor thing but mine own, and I have to shove in a chapter or two, which were delayed, and that busted up the enumeration, and the proofreader will have to tell me which is honest-to-god 42 and 43. I think they spell it XCXCVIIXCIIX.

"My difficulties are small and you may think it all an idle joke. But take a look at a book which we have all admired, loved, lived on: Palgrave's Golden Treasury. Now you want to find something which is running in the back of your fool head and you can not remember the first line exactly, but you do remember that it is by Campion. So you turn to Campion in the index of writers and find Campion in numbers, 25, and turn to page 25 of the book, and it is not there! Then you find that 25 in numerals in the index means XXV in cross-letter puzzle. The purpose of an index is to direct you immediately to what you want to find. And plain numbers and plain paginations do the trick. Suppose you and your taxi driver are trying to find 33 West 86 Street. And you come on a sign which reads XXXIII Occident LXXXVI. Well, you never would find it, and if the taxi driver turned out a bandit you would rejoice in everybody that he shot, including yourself."—*From Heywood Broun's column in New York World.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Plays to Read

The Makropoulos Secret. By Karel Capek. Luce and Company.

Processional. By John Howard Lawson. Thomas Seltzer. $2.00.

Nothing is more insipid than the closet drama, for plays should be written to be produced, but there is pleasure in reading good plays even though there is more pleasure in seeing them. The vogue of the printed play has grown in the last ten years until it has become an important item in the book trade. A printed play of quality is likely to be widely read because it appeals to two classes, those who have seen the play and those who haven't.

On the whole it is better to read a play before seeing it rather than after, but the order is of necessity frequently reversed, and the reviewer saw both "The Makropoulos Secret" and "Processional" some time before they were available in printed form. The former play was produced last spring by the Harvard Dramatic Club, the latter was originally presented by the Theater Guild on Jan. 12 of this year and is still be to seen at the Forty-Ninth Street Theater, New York.

"The Makropoulos Secret," written by Karel Capek, whose "R. U. R." introduced him to American audiences, is a play of originality, marked by some dramatic skill but marred by technical imperfections. It might fairly be called a melodrama of ideas, telling, as it does, of a woman who has the secret of eternal life and who has lived for three centuries. The play begins with a famous law case which has been dragging on for a hundred years. Emilia Marty, a noted singer now in the city, takes a hand in the case, bewildering every one by her astoundingly intimate knowledge of the past. The tangle becomes more and more involved until at last she reveals her secret and admits that she possesses the formula for eternal life.

Undoubtedly the most dramatic scene in the play and the most interesting comes in the third act when the personages of the play discuss whether or not they would care to extend their lives for three centuries. Convincingly Capek presents the points of view, and when the outcome of the discussion is the burning of the paper on which the Makropoulos secret is written, the meaning of the act is clearly understood. Capek has shown the characters arriving at the pessimistic conclusion that life would not be worth living, influenced by the sight of the beautiful singer who has for two centuries been bored. The absence of passion, the incapacity for grief, the coldness of soul of Emilia Marty make her fear-inspiring and repulsive. The naked tragedy of her prolonged life appears in the bitter speech of the last act when she cries out against the horror of her existence and yet whispers, "I am afraid to die."

One hopes that the play has suffered in translation, for there are crudities which could more easily be forgiven a translator than an author. The central theme of the play, however, has not suffered. It contrasts strikingly with the theme of Shaw's pentateuch, "Back to Methusaleh," a contrast which the author states to be accidental. Shaw optimistically sees the salvation of the race in the prolongation of life, whereas Capek sees only boredom. The result of such a hypothetical extension of the scriptural three score years and ten is, like most important questions of life, a matter of faith. One may hazard the guess, however, that those men who profit by their brief stay on earth would also profit by an extension of that stay, whereas for the others—Capek is right.

Abruptly one turns from the brilliant Czecho-Slovakian to an American, John Howard Lawson, author of "Processional" and of one other play, "Roger Bloomer." Of all the plays on Broadway "Processional" has probably caused most comment and most dissension. A play of the coal fields of West Virginia, with a strike in the background, with settings borrowed from vaudeville, with a jazz band giving the tempo, with stark tragedy shouldering bizarre comedy, "Processional" pictures America, pictures it as incoherent, as struggling, as groping. Crude to excess, it transcends its crudities. Unmistakingly and intentionally of this age, it reaches out to the universal which is art.

In "Processional" is the daughter of a Jewish store-keeper, Sadie, who yearningly feels for life and beauty, who wants "sweet flowers an' violins playin' them waltzes—that's love music—and champagne." There is Jim, dark, passionate, leader of the strikers, victim of his lusts. There is the reporter, gay, ready of tongue, but unable to understand the deep and elemental strains in the life about him, bewildered despite his assurance. There is the Man in the Silk Hat, spokesman of respectability. There is Sadie's father, a vaudeville Jew, whose fierce tenderness toward his daughter is fruitless. There is the moving picture sheriff. There is Jake Psinski, class-conscious member of the proletariat. There are soldiers, there are miners, there is the jazz band.

The play is as meaningless as a morning newspaper, marked by the same profusion of incident, the same liveliness and color, the same mixture of comedy and tragedy. Indeed, this comparison, which is suggested by the author in his preface, best represents the play. The unity is the unity of character, particularly the character of Sadie, which develops though it develops blindly. Much that is crude and artificial, the scenery, the band, the conversation of the sheriff, the horse-play of the Ku Klux Klan, is essential to the spirit of the play, to its representation of American life as the author sees it. Contrasted with these superficialities are the deep and penetrating moments in the play, the scenes of somber tragedy, the words that express incoherence as well as the feeling beneath that incoherence.

A more strangely moving play the reviewer has never seen. Something of the emotion which the performance aroused comes back on reading it. In his preface the author says, "I have endeavored to create a method which shall express the American scene in native idiom." To some extent he has been successful in creating his method, but he must be fully aware that the worth of his play lies in his having transcended that method. It is not method that makes the play noteworthy, it is insight, insight into that strange, bewildering hodge-podge which is life.

* *

Creative Teaching: Letters to a Church School Teacher

By John Wallace Suter, Jr.

This is not a text book but intended for private individual reading. The author covers briefly and succinctly the various aspects of church school teaching—"your job, your preparation, your lesson, your pupils, your class, your school, your church, your reading, yourself." It should succeed in interesting the reader sufficiently to tempt him to further study along the lines of pedagogy.

* *

Narcissus

By Gerald Heard. E. P. Dutton. $1.00.

Of all the little volumes in the "To-day and To-morrow" series, "Narcissus" is beyond peradventure the most scholarly and at the same time the most amusing, the most original, and the best written. Mr. Heard, with much parade of erudition and many convincing statements, submits the thesis that, evolution in man having come to an end, the Life Force now takes man as its medium rather than its material. Clothes, he maintains, are one of the prime expressions of this development.

Mr. Heard develops his theme by running sketchily through the history of fashion, beginning with the Cretans, turning to the Greeks and Romans, digressing on Chinese dress, and summarizing developments through the Gothic,

(Continued on page 30)

Our Young People and Others

Conducted by Granville Hicks

PROGRESS OF THE UNION

The union is now entering upon the last quarter of the year, and the time is suitable for a survey of its activities. In the first place there are several new Unions to report: Senior Unions in Northfield, Vt., Morrisville, Vt., and Camp Hill, Ala.; Junior Unions in Rumford, Me., Augusta, Me., Clinton, Ill., and Cincinnati, Ohio. Again we call attention to the fact that these Unions have been organized without the aid of a director or field secretary.

In the departmental work the Union has shown considerable progress in the last three months. The Legion of the Cross reports a gain over last year, although the deficit incurred last year remains. Everett Linnekin, who has succeeded Mary Barnard as superintendent of the department of recreation, is doing good work in supplying Unions with information about games, socials, plays, and the like. Ruth Owens has been extremely active in advancing the plans of the devotional department, and has set an example of diligence and devotion for other members of the board.

The annual convention, as is well known, is to be held in Detroit this year, and publicity is under way. Carl Olsen of Quincy, Mass., chairman of the publicity committee, is making arrangements to keep the convention to the fore from now on.

The issue of *Onward* for April 10 is devoted to the Detroit convention, and contains articles by Dr. Adams, pastor of the Detroit church, John Hill, Ellsworth Reamon, and others. It is announced that among the speakers will be Dr. Shutter, "Uncle Walt" Macpherson, and Dr. Lowe. Under the direction of Everett Linnekin a party from New England is being formed to make the trip to Detroit, going by boat from Buffalo.

Plans for summer institutes are also in the making. The Murray-Grove Institute and the Southern Institute will be held this year as in the past, and the respective programs are nearly completed. In the case of the Ferry Beach Institute there has been an unavoidable delay, but plans are now going ahead. This year a new institute will be held, a Mid-West Institute, the exact location to be decided very shortly. This experiment will be worth watching, and the program will be printed on this page when it is ready.

In most of its departments, then, the Y. P. C. U. is going forward. On the whole there seems little question that the Union has done unusually well when one considers the obstacles to be overcome. The real test, however, will come this summer at the convention. Then we shall see.

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A YOUNG PEOPLE'S MISSION

We reprint from the *Christian Register* the account of a mission which the Laymen's League and the Young People's Religious Union of the Unitarian Church conducted recently in Davenport, Iowa. This type of mission work has great value in propagating the principles of liberalism, and it is well that the young people should be interested in it. One wonders, however, if it would not have been better if the young people had actually done the preaching of the mission, as was the case during the big student mission at Fitchburg. The report follows:

The Davenport Mission

A Young People's Mission was held at the Unitarian church in Davenport, Iowa, from March 8 to 12 inclusive, by the national officers of both the Unitarian Laymen's League and the Young People's Religious Union, with Rev. Palfrey Perkins of Weston, Mass., as the mission speaker. His general subject was "The Fundamentals of Liberal Christianity," in which he set forth the commanding appeal of the liberal religion and its application to important problems. Great religious truths were frankly stated and fearlessly explained with exact fairness and unfailing courtesy. The topics for the five evening lectures were "The Religion of an Evolutionist," "A Liberal's Interpretation of Life," "The Problem of Evil—Is There an Answer?" "A Liberal's Belief about Jesus," and "Liberal Christianity—A Faith for This World." The purpose of the Mission was to stimulate the religious life of the young people and all others, church members and friends, who might become interested.

An attractive feature of the first day's program was a dinner, held Sunday noon at the Outing Club, in honor of Mr. Perkins and Newton E. Lincoln, the latter being the Mid-Western secretary for both the Unitarian Laymen's League and the Young People's Religious Union. In the afternoon, Mr. Perkins gave a half-hour talk on "The Common Denominator of Christianity" from the radio braodcasting station WOC at Davenport. Doubtless this address was heard by Unitarians in many distant localities.

On Sunday evening, the Mission was formally opened with a large and enthusiastic congregation of church members and friends which filled the auditorium, Mr. Perkins was assisted by Rev. Julius K. Krolfifer, minister of the Davenport church, in conducting the opening service. The congregational singing of familiar hymns was led by Peter MacArthur of Davenport. Following the address, the meeting was thrown open for discussion, and Mr. Perkins answered many questions that were submitted by the congregation.

On Monday, Tuesday and Wednesday evenings, there were group conferences held during the hour before supper, at which Mr. Perkins discussed problems in religion and ethics, thus furnishing an opportunity for more personal contact than was possible from the pulpit. Since much interest was shown in these group discussions, an additional session was arranged for Tuesday evening, with a supper, served by the young people, for those in attendance.

The financial support for the Mission was provided in large part by the Laymen's League. However, the young people of the church obtained subscriptions from among members of the parish, amounting to more than $150, which was the quota asked of the Davenport society.

At each meeting, a hospitality committee of members, assisted by the young people, welcomed the friends and strangers to the lectures.

As their expression of appreciation that the city of Davenport was selected for the first Unitarian Young People's Mission, the members of the Davenport church and of the Young People's Club endeavored to co-operate in every possible way with the two national bodies instrumental in organizing the venture. To this end, an extensive program of formal advertising was carried out, and over a thousand personal invitations were distributed among interested parties.

For the Quiet Hour

One of the great sayings of Origen was that Jesus Christ sleeps in every man as he slept in the boat on the lake, and it is only when the Christ in man awakes that the storm is stilled, and the boat brought safe to haven. Ah! if only we can awaken the sleeping Christ! For it is only through conscious fellowship, it is only as the idea of grace becomes a moral experience, that the filial spirit is quickened and sonship is perfected. Here, then, is the inspiring task of the Christian Church. It must show that all this ennobling of common experience is the preparation for the full revelation of Christ in the hearts of men. It must show men that their aspirations and longings are the very evidence that Christ is leading them.

W. Ellsworth Lawson.

The present life is the eternal life, seen for the time being through the mode of the physical. Death is the suspension of relations with the physical universe. Life, which was eternal here, goes on, undeterred and undissolved by the suspension of these physical relations. This is the power of an endless, an indissoluble life—a life that can not be dissolved.

Charles Cuthbert Hall

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

TRAVELING EAST

After a most delightful and comfortable winter in Southern California, Miss Hathaway has started on her journey eastward, beginning at Palo Alto, speaking to Unitarian friends, and to the women in Oakland, on March 19-20. As she reaches Idaho, she will stop for a visit with Miss Osborn, then coming on, speaking along the way, reaching Minnesota and Illinois in time for their respective May meetings. Minnesota has plans, beginning with a vesper service on Sunday, the 3d, under the auspices of the Clara Barton Guild. On Monday at one o'clock the State Meeting will be held, Tuesday will be taken up at Unity House and Wednesday some outside lines of work will be visited. Dates are being planned for Wisconsin as well as other points along the way.

We are especially happy to announce that Miss Hathaway will be a member of the faculty for the new Mid-West Institute to be held at Lombard College, July 12-17.

Any mail for Miss Hathaway, sent to 411 Glen Echo Circle, Columbus, Ohio, will be forwarded to her.

* *

KINDERGARTNER NEEDED FOR INMAN'S CHAPEL

For three years a kindergarten has been held at Inman's Chapel. Last year was called the best, because of the excellent foundation laid of the previous years.

This year word comes that prospects are for even a larger attendance because of several new families moving into the Valley.

We need a kindergarten teacher for June and July. Who will volunteer? If you are interested, write to Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio, and state terms.

* *

SPEED UP! SPEED UP!

Speed up on what? The Clara Barton Memorial still has a debt. Why? Because several states have not met their apportionment. Effect? Depressing to both the Executive Board and the Memorial Committee. The Executive Board is responsible for the payment of the debts incurred. The Memorial Committee are waiting to carry on some humanitarian work which they are organized to do. Will not each state with an unpaid apportionment make an *extra effort* to pay it very soon? The purpose of the place is being defeated until this debt is paid. Will you help us to go into the Syracuse Convention and report the Clara Barton Memorial *paid?*

The Sinking Fund. The receipts up to October, 1924, were encouraging for the first year. Getting a thing started means a great deal, but the payments are coming in slowly now, and this means a handicap. The Sinking Fund is to restore funds from which we need the income to carry on the work. Please, please, let's speed up a bit!

To Ohio: Speed up, you are to celebrate your 100th birthday. It will be a wonderful occasion—never another one like it—make it a perfect event by having all of the Ohayo Kindergarten pledges paid. Every pledge is needed because prices have gone *up and up* since this campaign started. If they had the building *now*, not only the kindergarten work, but Sunday school and church work, could be carried on. Aim to say at convention *paid in full!*

Have you heard of the need of a house for the worker at Inman's Chapel, and a church for that group of loyal Universalists where a fine building lot was given in this growing city of Rocky Mount? Very few of us are working with as few conveniences as the manse at Inman's Chapel provides. And would you believe it, if you were told, that in one place where a fine church lot was given three years ago, the finest location in the town, and a Sunday school organized, because we delayed in building a church, we have lost our opportunity? Others have built and claimed many of our flock.

Shall we speed up with our Southern Building Fund? Will the *states please* send all contributions for the Southern Building Fund to the W. N. M. A. promptly, lest we lose our opportunity!

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PEACE PUBLICATIONS

A Peace Program for Universalist Sunday Schools and a leaflet treating the matter of peace teaching in general, are among the recent publications of the General Sunday School Association. Both leaflets have been distributed to ministers and superintendents, and may be secured by others on application.

Our Association solicits correspondence with those especially interested in this phase of Christian work and any who are trying out methods. We have some fine material which we can loan to those desiring additional suggestions.

We suggest that our workers watch the fillers of the superintendent's note-book and the pages of the *Sunday School Helper* for useful helps for teaching peace.

A. G. E.

* *

THE SUNDAY SCHOOL SPEAKS TO THE CHURCH

I am one of your vital parts. You depend upon me for a constant stream of strong young life, well established in Christian character, to build up the body of the church. I depend upon you for mature leadership, and for money for my support and maintenance.

I am a school, a school of the Christian life, existing for the religious education of your children and young people, and in my adult department for your grown folks as well. My pupils are placed in grades on the basis of their age and public school standing. My courses of study are graded, too, to meet the needs of the growing religious life of my pupils.

My teachers and officers all serve for love and not for pay. They deserve your appreciation and co-operation all the more because of that.

I am sincere and serious in trying to fulfil the purpose for which you created me. All I ask is that you treat me neither as a convenience nor a nuisance, but seriously, as vital to your life; and that your members express their interest in me not by smiles and words alone, but by their presence and that of their families at my sessions.

Dependably yours,

The Sunday School.

(*From the Wausau Universalist.*)

* *

DR. BETTS DEMANDS

Dr. Frederick W. Betts, of Syracuse, N. Y., has always been a man of clear thought and positive convictions. In inviting the General Sunday School Association to take charge of his Sunday morning service at the time of the annual Convention next October, he makes but one stipulation—that the occasional preacher shall close in time for the Sunday school session to begin at exactly the advertised hour. Good! We have promised to accede to this request even if actual fatalities are necessary. And we have told Dr. Betts that we wish five hundred other Universalist ministers shared his keen sense of justice and propriety.

* *

THE PULSE OF THE HOME DEPARTMENT

Rev. Sara L. Stoner, National Superintendent, reports that the "pulse of the Home Department indicates general good health."

For instance, she says that New York State, with Miss Grace A. Rice as superintendent, has over two hundred members, a gain of twenty. Ohio has as many. Maine has twelve departments. Malden, Mass., has a thriving department with fifty-two members.

There is need for more systematic reporting, so that the national superintendent may know exactly what is being done and exactly how she can be most helpful.

Among Our Churches

Church News and Interests

PERSONAL

Rev. Frederick S. Walker of Norwood has been assisted in Holy Week services by Rev. H. Elmer Peters of Brockton and Rev. Flint M. Bissell of Grove Hall.

Dr. John Murray Atwood, President of the General Convention, preached at New Haven, April 5.

Dr. Frederic W. Perkins of Lynn has sold his home at 27 Deer Cove, so well known to a large number of our ministers and laymen, and has purchased another home at 15 Wolcott Road, Lynn, where he may be addressed after April 21.

OUR HEADQUARTERS STAFF

Dr. Harold Marshall is on a trip through the Middle West, preaching in Mt. Pleasant, Iowa, on Sunday morning, April 5, addressing the Honor Society of the Phi Kappa Phi, a national scientific fraternity at Lombard College, Galesburg, Ill., and attending a trustees' meeting that evening, meeting various members of the National Laymen's Committee in Chicago, and returning East in time to preach at the Good Friday evening service at Attleboro, Mass.

Dr. John Smith Lowe contributed an article, "The Climax of the Foreign Missions Convention," to the *Universalist Leader*, which was reprinted in the April issue of *Missions* (New York) and characterized as a thrilling report.

Miss Mary Slaughter has been in Middletown, N. Y., the past week on work for the General Sunday School Association.

Miss Dora J. Brown has been ill at home for a week with an infected throat.

Illinois

Marseilles.—This church, after looking the field over, was fortunate in securing a former pastor, Rev. M. G. Linton, who recently resigned the pastorate of the church at Clinton. He and his wife served the Marseilles church for seven years before going to Clinton, and were loved and respected by the people. The present pastorate began the first of March, and the congregations and the Sunday school are the largest in years. Several have expressed a desire to affiliate with the church Easter Sunday. Everybody is happy and encouraged about the future of the church.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. During February and March, the subjects of our Sunday morning sermons have been of unusual interest. On Feb. 1, Dr. Smith's sermon was in answer to the question, "What Is the Religious Life?" which had been recently asked of him. On Boy Scout Sunday our church entertained the Boy Scout Troops of Bangor and Brewer. Dr. Smith took for his subject the slogan of Boy Scout Week, "For the Boys of America." The auditorium was taxed to its capacity. During Convocation Week, the ladies of the Floral and Aid Society served luncheon to a group of noted speakers of the Convocation and their wives, with Dr. and Mrs. Smith as host and hostess. In observance of the annual custom following Convocation Week, our pastor exchanged pulpits with Rev. Carl E. Garland, pastor of Grace Methodist Church. The first Sunday in March the morning address was broadcast, subject, "An Adventure for the Soul." On the following Sunday Prof. C. G. Cumming of the Bangor Theological Seminary occupied the pulpit in the absence of Dr. Smith, who addressed the Railroad Y. M. C. A. at Brownville Junction on that day. At the morning services on March 22 the Camp-fire Girls of this community were present. The pastor's subject was "Our Corner-Stone Daughters." Our church school has received added impetus and enthusiasm through the challenge from the Portland Congress Square church school for a friendly contest in "membership attendance," during March and April. Favorable progress is noted in the building of the Dorothy Memorial. The Floral and Aid Society has recently contributed $1,000 from this year's earnings for interior finishings and equipment. A gift of $25 has also been made recently by the church choir, this last making the third in a series of contributions to the Dorothy Memorial by the choir.

Massachusetts

Worcester, First.—Rev. Vincent E. Tomlinson, D. D., pastor. A union Good Friday service was held in the First Church from twelve o'clock to three in the afternoon, fourteen minister of ten different denominations taking part. The service was divided into seven periods, each consisting of a Scripture reading, a selection by the choir, an address on one of the Seven Words from the Cross, meditation and a hymn.

New York

Southold.—Rev. Abram Conklin, pastor. By the will of the late William H. Terry the Southold church will receive a legacy of $2,500. Of this sum, $2,000 will be known as the Augusta Terry fund in memory of his mother, and $500 will be known as the Milton R. Terry fund in memory of his son, who died in the service during the Great War.

Bristol.—Rev. George H. Campbell, pastor. Mr. Isaac Newton of Cincinnati, Ohio, who lived here when a youth, has given the three churches in the town, Methodist, Congregational and Universalist, $1,000 each. Our attendance has been good all winter. A daylight social at the home of Edward Murray was largely attended. On March 27 our Mission Circle held its thirtieth anniversary tea in the church parlors. The Circle started with twelve members and now has twenty-three. The only member present of the original twelve was the secretary-treasurer, Mrs. George Wheeler, whose devoted, faithful service has added immeasurably to its success. Her daughter, Miss Leah Wheeler, made the birthday cake and furnished Easter decorations. The president, Mrs. Clara Gilbert, presided and a reminiscent program was enjoyed. Last year this little band raised $117 for missions, etc. Mrs. Mary Grimbell, our Sunday school superintendent, has furnished a Lenten program on "Love," which has been truly interesting and helpful. The Ladies' Aid re-elected Mrs. Nellie Case and Mrs. Celia Shook president and treasurer. "An efficient church treasurer is the cornerstone of a church's financial success," and Mr. George Morse, re-elected, is serving faithfully in that capacity. Extensive repairs are planned for the church property this year.

* *

BOSTON MINISTERS' MEETING

Two interesting sessions of the Boston Ministers' Meeting, especially well attended, were held March 30 and April 6.

At the first Dr. John Smith Lowe spoke in an interesting way of "Some New Things Showing Up," and a most profitable discussion followed. The ministers were entertained at luncheon in the apartment of the editor of the *Universalist Leader*, about thirty-five being present.

On April 6 an old custom was revived in celebrating what was called Palm Monday, and having a Palm Monday sermon. The preacher was Dr. Frederic W. Perkins of Lynn, who was in his most effective form.

The meeting on April 13 will be in connection with the Boston Federation of Churches and the luncheon of the Eastern Massachusetts Universalist Ministers, and on April 20 an important speaker has been secured whose name can not yet be announced and the ministers will again be entertained at luncheon at 174 Newbury Street.

* *

THE FERRY BEACH SEASON

The 1925 season at Ferry Beach will be held from July 31 to August 23. What is so delightful and exhilarating as the Maine seacoast in the summer time? Ferry Beach is a denominational shrine and offers unexcelled opportunities for study and recreation for Universalists and their friends.

"The Ferry Beacher," an annual bulletin containing plans and announcements

for the season, will be issued about May 1. In order to insure receipt please advise the secretary of your present address. Membership with full privileges in the Ferry Beach Park Association is given those paying the annual dues of $1. Remittances should be made payable to the Association at the office of the secretary, 43 Berkeley St., Springfield, Mass.

Elmer D. Colcord, Secretary.

* *

A DEBATE

On April 24, J. D. Barker of Cisco, Texas, will engage in a debate with Mr. Bedichek, of the Christian Church, at Abilene, Texas. Mr. Bedichek will affirm endless punishment and Mr. Barker will take the negative. Then Mr. Barker will affirm the final harmony of all souls with God.

* *

PASSES THE LEADER ON TO OTHERS

Dear Mr. Marshall:

I enclose two ($2.00) dollars for another year's subscription to the *Leader*.

I am nearing my ninety-second birthday, and my eyes are failing, but must have the *Leader* as long as I am able to read. I pass them on to some of my Orthodox friends who enjoy them too.

Very sincerely,

———— ————.

* *

WHO CAN SHOW A BETTER RECORD?

To the Editor of the Universalist Leader:

Enclosed please find two (2) dollars to renew Mrs. J. D. Cutting's subscription to the *Leader*. Mrs. Cutting is ninety-six years old and has read the *Leader* (under different names) for seventy-six years, or ever since she was twenty years old. Have you a better record than that?

Truly yours,

(Mrs.) Emily B. Edwards.

Brattleboro, Vt.

* *

BOOK REVIEWS

(Continued from page 26)

the empire, and the modern industrial periods. Throughout he emphasizes the relations of dress and architecture, showing how the same tendencies are at work in both fields, illustrating his remarks with sketches. In conclusion he ventures into the field of prophecy, discussing the architecture and the clothes of the future. The reader is forced to admire Mr. Heard's ability to be learned without being dull.

* *

Now I Know: A Primer of Faith

By Rev. John Archibald MacCallum. Tne Macmillan Company. $1.50.

"If the men of tc-morrow are to be saved to Christianity, Christianity must be made acceptable to them in the open market of ideas," says the author, and to that end he attempts to present Christianity as a "vitalizing experience rather than a series of propositions which must be accepted without question." This book will make an excellent basis for discussion in a men's religious class.

* *

Two Days Before

By the Rev. R. L. Sheppard. The Macmillan Company. $1.00.

The subtitle of this little book by the vicar of St. Martin-in-the-Fields and Hon. Chaplain to H. M. the King is "Simple Thoughts about Our Lord on the Cross." It consists of a series of addresses which the author explains were written on board the S. S. Berengaria during a particularly rough passage from America.

* *

Prayer That Prevails

By Marshall Dawson. The Macmillan Company. $2.00.

The author proceeds on the basis of his belief that prayer is the maker of forceful personality to outline a psychological approach to this mode of self-expression. He maintains that prayer has a technique of its own and that nobody can hope to obtain the best results until he has learned how to relate his personality to the "Vast Uncharted Area of the Invisible."

* *

The April Magazines

Most disillusioning is Robert Lowie's article in the *Century*, entitled, "Is America So Bad After All?" Mr. Lowie contends that Europe is not the haven for the intellectual it is thought to be. An article on Italy and an article on the family contain much of interest.

Pacifism is the subject of the various articles which the editors of *The World To-morrow* have collected this month. Leyton Richards, John Haynes Holmes, John Nevin Sayre, Rufus Jones, and Harry Ward are among the contributors.

An iconoclastic but not unsympathetic sketch of Moody, the evangelist, will interest the reader of the *Mercury*. There is an article on the War of 1812 by H. E. Barnes.

In the *Yale Review* President Angell writes on "Democracy and Education," and Agnes Repplier discusses the child labor amendment.

Duncan Aikman, writing in *Harper's*, makes a plea for American liberalism in his discussion of American fascism.

A striking article in the *Atlantic* is George Alger's "Leisure—for What?" There is also a fable for modernists entitled "O Theophilus!"

Notices

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transfer granted A. C. White to Florida.

Received by transfer, Dwight A. Ball from North Carolina, C. C. Conner and Mary A. Conner from Vermont.

Lay license granted to Katherine H. Ball.

License renewed for one year, S. Laurine Freeman.

License for one year granted to Cornelius Greenway, George H. Thorburn, Jr., Robert M. Rice, Eric A. Ayer. Full fellowship granted to E. H. Cotton, Henry G. Ives, A. W. Littlefield, Llewellyn G. Owens and Norman D. Fletcher.

C. H. Murch dropped from fellowship.

Harry E. Adams, Secretary.

* *

CONNECTICUT UNIVERSALIST CONVENTION

The next meeting of the Connecticut Universalist Convention will be held in Danbury, on Wednesday and Thursday, May 13 and 14, 1925. The friends of the faith in the state are invited to attend the sessions in large numbers.

Theodore A. Fischer, Secretary,

* *

PUBLIC MEETING

Public Meeting of the W. U. M. S. of Massachusetts at Waltham on April 29.

* *

SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

The Nineteen-twenty-five sessions of the Southern Universalist Young People's Institute will be held at Camp Hill, Ala., June 19 to 23 inclusive. A faculty of experienced instructors representing the several organizations of our church will be announced later. Sunset services in the beautiful grove of the Southern Industrial Institute, picnics at the homes of members of the Camp Hill Church, and other inspirational and interesting plans are being matured.

For further information write to the director, Rev. George A. Gay. Box 74, Camp Hill. Ala.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Jan26 The UnitSchlor the Ministry By Charles Wendte

Crackling

Then I fell in with M. Bernou, the commissioner, who was over here buying guns and whose English and my French were so much alike that we agreed to interchange them. We met daily for two weeks and walked for an hour in the park, each tearing at the other's language. Our conversations, as I look back on them, must have run about like this:

"It calls to walk," said he, smiling brilliantly.

"It is good morning," said I, "better than I had extended."

"I was at you yestairday ze morning, but I did not find."

"I was obliged to leap early," said I, "and I was busy standing up straight all around the forenoon."

"The book I prayed you send, he came and I thank, but positively are you not deranged?"

"Don't talk," said I. "Never talk again. It was really nothing anywhere. I had been very happy, I reassure."

"Pardon, I glide, I glode. There was the hide of a banane. Did I crash you?"

"I noticed no insults," I replied. "You merely gnawed my arm."

Gestures and smiles of perfect understanding.—*From "The Margin of Hesitation," by Frank M. Colby.*

* *

Nellie had been taken by her mother to a women's club luncheon, and on being asked by her father what she had seen there, replied: "I saw Mrs. Smith wouldn't eat potatoes, and Mrs. Armstrong wouldn't eat potatoes, and Mrs. Williams wouldn't eat potatoes."

"But why?" questioned her father.

"Oh, they said potatoes would make them fat; but, do you know, every one of them was fat already!"—*Liberty.*

* *

A woman got on a trolley-car and, finding that she had no change, handed the conductor a ten-dollar bill.

"I'm sorry," she said, "but I haven't a nickel."

"Don't worry, lady," said the conductor, "you'll have just 199 of 'em in a minute."—*Medley.*

* *

I went to look at an apartment in a spiffy new building. "There is no built-in bookcase," said I, "nor do I see where my own bookcases would fit in."

"Books!" said the sleek young agent, "why, madam, no one needs books these days, with the radio!"—*Chicago Tribune.*

* *

All joking aside, these intelligence tests really do indicate those who have brains. Those who have, don't take them.—*Purple Parrot.*

* *

AUTOS CRASH; ONE
IS CHARGED WITH
ABUSIVE LANGUAGE.
—*Headline in the Houston Chronicle.*

WEEKLY STORY PAPERS

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